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MAY 1949

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EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

HELICOPTERS have been used in Argentina to fight the locust plagues.

THE whale with its grapefruit-sized eye has the largest eye of the animals. The ostrich has the largest eye of the land animals, and the horse the largest of the land mammals.

THE NUMBER of ripe eggs in the oyster, *ostrea virginica*, has been estimated at about fifty million.

THE earliest xylophone was made by laying wooden bars across the legs of the player who used a club in his hand. In Madagascar it took two players to beat the bars, but the bars were still held on one of the musician's legs.

ANCIENTLY on one of the Mediterranean islands, as a measure to help control locusts, the inhabitants were required to pay as taxes so many measures of locusts.

THE camel was first imported into Egypt during the Persian conquest in 525 B.C., but it was not introduced into the western Sahara until near the end of the Roman Empire.

LIght and dark spots somewhat similar to sunspots have been observed for the first time in a star outside the solar system by Dr. Gerald Kron. The star is *Ar Lacertae* a double star in the northern constellation of Lacerta, the lizard.

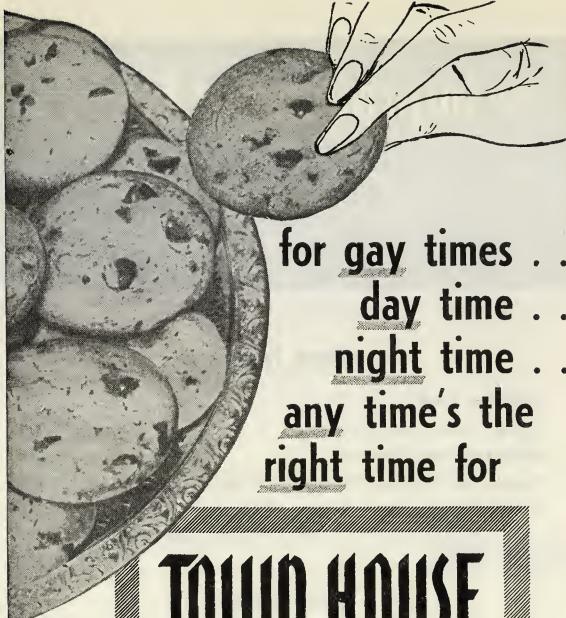
A NEW anti-malarial drug, it is claimed, will enable outright cures in ninety-five percent of all malaria relapse cases when used with quinine. The drug which has passed clinical tests is called SN 13,274.

A SILICONE COMPOUND is being made which will waterproof a trout fly and keep it dry and on top of the water.

A RECENT study in Detroit found that other occupants of the front seat of an automobile were three times as likely to be killed in an accident as the driver.

A N AUTOMATIC SWITCH is now on the market which turns off the radio when the telephone receiver is lifted and turns it back on when the receiver is returned.

MAY 1949



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day time . . .
night time . . .
any time's the
right time for

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May
1949

*

VOLUME 52
NUMBER 5

*

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Church Features

Conference Index	259
From a Prophet to His People.....	George Albert Smith 266
"Beware of False Prophets".....	J. Reuben Clark, Jr. 268
"Choose You This Day Whom Ye Will Serve"....	David O. McKay 270
M Men Coaching School to be.....	Melchizedek Priesthood 308
Held June 18	Presiding Bishopric's Page 310

Special Features

"The Time of Your Life"—Let's Talk It Over.....	Mary Brentnall 281
The Spoken Word from Temple Square.....	Richard L. Evans 300
Exploring the Universe, Franklin S. Harris, Jr.	Homing: What Friendship Means, Gillean Douglas 306
These Times—"Love Your Enemies," G. Homer Durham.....	Cook's Corner, Josephine B. Nichols 306
On the Bookrack	Your Page and Ours 352

Stories, Poetry

Unnamed but Honored	J. N. Washburn 315
The Fort on the Firing Line—Part VIII.....	Albert R. Lyman 286
My Hills of Home, Alice R. Rich.....	Yours Truly, Lael W. Hill.....304
Poetry Page	Sowing Time, Eva Willes Wangsgaard
Frontispiece	315
Birch Tree in the Rain, Grace Sayre	Sometimes, Elaine V. Entwistle.....327
	The Flowering Tree, Edna M. Kurtz
	332

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Executive and Editorial Offices:

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Change of Address:

Fifteen days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

The Cover

REPRESENTATIVE of the progress being made in the mission fields throughout the world is the building of a new mission home and chapel in Papeete, Tahiti, headquarters of the Tahitian Mission. The building which was begun in 1948 is expected to be completed about the end of this year. The architect is Harold W. Burton.

Conference for Era Writers

THE IMPROVEMENT ERA will hold a one-day conference for contributors and others interested in writing, June 16, 1949, in the Young Memorial Building, 50 North Main, Salt Lake City, Utah, commencing at 9:30 a.m. Discussions designed to help the beginning and the experienced writer and to indicate the needs and requirements of the Era will be given. Three seminars will be held in the afternoon. These will deal with the short story, poetry, and the feature article. At noon a luncheon will be held at which the writers themselves will present their work. In the evening the conference is invited to participate in the drama festival which precedes June Conference.

Those desiring to attend should mail their registration immediately, stating whether they wish luncheon at \$1.25 a plate, reservations for drama festival, and which one of the three seminars selected.

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CONFERENCE INDEX

Speakers

Benson, Ezra Taft	278
Clark, J. Reuben, Jr.	268
Evans, Richard L.	289
Hunter, Milton R.	292
Isaacson, Thorpe B.	297
Ivins, Antoine R.	288
Kimball, Spencer W.	277
Kirkham, Oscar A.	290
Lee, Harold B.	276
McConkie, Bruce R.	293
McKay, David O.	270
McKay, Thomas E.	284
Merrill, Joseph F.	275
Moyle, Henry D.	280
Petersen, Mark E.	279
Richards, LeGrand	294
Richards, Stephen L.	273
Romney, Marion G.	283
Smith, Eldred G.	282
Smith, George Albert	266, 267, 302, 303
Smith, Joseph Fielding	272
Widtsoe, John A.	274
Wirthlin, Joseph L.	295
Young, Clifford E.	285
Young, Levi Edgar	287
Young, S. Dilworth	291
False prophets	268
Family	278
Free agency	275
Freedom of worship	268
Golden Rule	288
Happiness	282
Home	278
Immortality	292
Indians	277
Inspiration	297
Keep the commandments	273, 288
Legislation	280
Love	267
Marriage	272, 278, 293
Missionaries	290, 291
Morality	270, 278
Neighbors	277
New England Mission boundaries	291
Prayer, power of	284, 295
Pre-existence	292
Prophets of God	279
Restored Church	293
Revelation	297
Righteousness	275
Sabbath day	280
Schools	274
Seventy	287
Smith, Joseph	275, 295
Spiritual principles	273
Sustaining the Authorities	279
Temperance	285
Testimony	279, 287, 294
Tolerance	285
Truth	274, 276
Warning	273
Welfare, Church	285
Word of Wisdom	273
Word of God	287

Subjects

Admonition and counsel	302
America	287
Authority in the ministry	293
Baptism	293
Book of Mormon	277, 283
Brotherhood	267
Celestial marriage	272
Church activity	297
Church history	285, 294
Church of the Air address	278
Church welfare	285
Citizenship, rights of	280
Clean living	292
Communism	275
Community, improving our	280
Constitution	303
Divorce	272, 282
Education	274
Eternal life	282, 292
Eternal progression	288, 292
Facts	274
Faith	289, 297

NOTE: Four of the General Authorities did not speak at the general conference sessions: President George F. Richards, Elder Albert E. Bowen, and Elder Matthew Cowley of the Council of the Twelve Apostles, and Elder Alma Sonne, Assistant to the Council of the Twelve. President Richards was resting at home. Elder Bowen was in attendance but on the advice of his physician did not address the conference. Elder Cowley was in the South Seas presiding over the Pacific Mission, and Elder Sonne was in Europe, in charge of the European Mission.

Other addresses were given by Desa S. Bennion, former president of the Northwestern States Mission, William L. Killpack, former president of the North Central States Mission, Ernest C. Rossiter, former president of the Tahitian Mission, and Joseph Anderson, secretary to the First Presidency and clerk of the conference.

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"LOVE YOUR ENEMIES"

By DR. G. HOMER DURHAM
Head of Political Science Department,
University of Utah

SOMETIMES in 1940, Peter Nelson Hanson, en route to the Far East with a United States military unit, paused in Hawaii and attended a testimony meeting among Latter-day Saints of Japanese descent. He was a member of the Church. He was greatly impressed by the sincerity with which the gospel was accepted by his Asiatic brethren.

Months later, after Pearl Harbor, Brother Hanson was captured by Imperial Japanese Forces and made a prisoner of war in the Philippines. He and some two thousand of his American countrymen escaped the Bataan "death march" through an unusual combination of circumstances. For some reason, the prisoner detachment was placed under the command of a young Japanese lieutenant who spoke English, rather than an old-line Samurai. The Americans had secreted a quantity of gasoline, and the Japanese commander was induced to execute a transfer of the prisoners from the field to a prison camp in Davao by means of vehicle instead of an agonizing march through the jungle.

Shortly, however, things grew worse. The prisoners were loaded into an old Canadian wheat ship (captured) and crowded, a thousand of them, into the ship's hold. There were no port-holes. The hold was designed only to hold tons of grain. The group were at sea for ninety days, en route to Japan. They were fed two portions of polished rice daily, and three-fourths of a cup of hot water once a day. The time was midsummer. The heat was stifling in the hold. Insects and vermin were intolerable. Men lost their minds. Men died. The survivors fell victim to beriberi, among them Brother Hanson. All in all, forty-two months were spent in Japanese prison camps, the final years in Japan. Peter Nelson Hanson was assigned to work by his captors. He fulfilled his assignments to the best of his ability. One day he lost consciousness. Beri-beri and malnutrition had taken their toll. Of a hundred days of his life in 1945 he has no recollection. Towards the end of that period he became conscious of the ceiling above his head and eventually of a few friendly faces. His legs were like two dried sticks. Doctors said he would never walk again, should he live.

In August 1945, representatives of the International Red Cross brought him the first news that the war might be over. The prisoners were instructed to

mark their location so food-bearing planes might locate them. The Japanese offered no interference. In a few days British planes dropped precious food parcels—the first break in a steady diet of polished rice in three years. Later the captives were released by American marines. Peter Nelson Hanson returned home, to the University Ward, in Salt Lake City. There was no bitterness. He walked with a cane. He accepted a call to the Central Pacific Mission—to labor among the Japanese people in Hawaii! He says, simply, that his first meeting with the Japanese convinced him of their sincerity in adopting the gospel of Jesus Christ. His war experiences, in contrast, demonstrated the tremendous possibilities

that the gospel afforded his Japanese brethren. His desire to labor among this culture group in their home setting could not be realized—but Hawaii was the next best opportunity. A few weeks ago he returned from twenty-eight months among the Japanese-Americans of the Central Pacific Mission. During his mission he had the satisfaction of seeing active missionary work reopened in the Japanese home islands and of witnessing the young men of the Central Pacific Mission accepting calls to carry the gospel to Honshu and the home islands. Returning home, at the March 1949 fast meeting he bore a simple testimony, stating his readiness to accept another mission call, never mentioning a word of his forty-two months in prison. The next day he appeared, as customary in his locality, before the stake presidency and high council of the Emigration Stake. The story of the prison years and their ordeals was told only at the insistence of the senior member of the council.

When asked, as customary, whether the group of stake leaders could render assistance in finding employment and useful activity, Elder Hanson's reply was simple, grateful, but independent. Thanks very much, but he had two or three opportunities available. Besides, he could walk up and down steps now, conditions being favorable, and he was most grateful for everything he had. Peter Nelson Hanson does not know these lines are being written. He will disapprove and be embarrassed by them. I hope he will forgive me, for the story is told not for his sake, but for ours. In these times we need to remember the words uttered on the Mount:

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which ... persecute you.

THE IMPROVEMENT ERA

ON THE BOOKRACK

ON THE WAY TO IMMORTALITY AND ETERNAL LIFE

(J. Reuben Clark, Jr. Deseret Book Company, Salt Lake City. 1949. 469 pages. \$3.50.)

THIS refreshing and informative book clings to its title, shows careful scholarship, and sets forth in simple language, from a persuasive point of view, the story of the Church and its doctrine.

The first two hundred twenty-four pages contain the text of the book; the next two hundred forty-five pages cover an appendix, really an extension of the text. It is difficult to say which of these parts is the more important. Both offer knowledge of vital importance to Latter-day Saints.

The faith of the Church is presented in close conformity with the revealed word of God. This leads of necessity to a consideration of the many departures from the gospel as it was taught by Jesus, the Christ. The volume then becomes in some measure a study of the great apostasy.

The first seven of the twenty-six chapters of the text are devoted to the Godhead, man's premortal existence, and the purpose of earth life. The next chapter forms an unusually dependable exposition of the correct organization of the primitive church. Then follow six chapters on the appearance of the erroneous dogmas which culminated in the apostasy from the church of Christ thus necessitating the restoration of the Church. Eleven chapters then recite the restoration in this day of the gospel, and its doctrine and organization. The concluding chapter is an eloquent tribute to Joseph Smith, Prophet of this dispensation.

The erroneous doctrines that led to the great apostasy form the theme of the appendix. Some are given major attention: forgiveness may be purchased; the use in worship of martyrs and saints, relics, and images; the improper veneration of the virgin Mary; and the misuse of the Christ-given priesthood. The convincing review of these subjects is fortified by a wealth of dependable quotations and references. The appendix thus becomes an excellent exposition of the "falling away," which will be of deep interest to all students of latter-day history and doctrine.

All in all, the book offers a survey of gospel lore unrivaled in scholarship, richness in references and amplification, and in certainty of faith. Latter-day Saints will read it with profit, and use it repeatedly for guidance in thought and action. It will long remain a Mormon classic.—J. A. W.
(Continued on page 264)

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M MEN COACHING SCHOOL TO BE HELD JUNE 18

In an effort to stimulate added interest in the M Men basketball program, improve the quality of the game throughout the Church, and help foster better sportsmanship on the part of spectators as well as players, a coaching school for M Men coaches, managers, and players will be held in Salt Lake City in connection with June conference, June 18.



A. WALTER STEVENSON MARVIN J. ASHTON



Floyd Millet, formerly head basketball coach at Brigham Young University, assisted by Russell Magleby, popular Granite High School mentor, has been engaged to conduct the school, which will be under the direction of A. Walter Stevenson, first assistant general superintendent of the Y.M.M.I.A., and Marvin J. Ashton of the M Men committee of the general board.

In the day-long school, instructors Millet and Magleby will go as far as possible in teaching the technical phases of coaching. Theories, offense, defense, dribbling, passing, shooting, guarding, training, officiating rules, and first aid are among the points to be stressed. A demonstration by qualified officials giving interpretation of troublesome rules will be included.

In making the announcement of the school, Superintendent Stevenson said that this is a part of a unified program

being sponsored by the M.I.A. which has as its ultimate aim the building of better Latter-day Saint men, spiritually as well as physically. It is also hoped, he stated, that the better understanding of officiating rules which will be gained through the school by coaches, managers, and players will be passed on to spectators and initiate an interest in audience education which will result in better sportsmanship on the part of spectators. He expressed the belief that the criticizing of officials can be eliminated through the development of a better understanding of the game.

In the largest basketball league in the world, we should have the highest of fair play and sportsmanship in the world, he said.



FLOYD MILLET



RUSSEL MAGLEBY

Coaches Millet and Magleby are eminently qualified to conduct the school. Both men are graduates of Brigham Young University, and both have had years of coaching experience. Mr. Millet joined the B.Y.U. coaching staff in 1937 after having coached at Davis High School for three years. At B.Y.U. his basketball teams have consistently been on or near the top of league standings. Mr. Magleby has coached in high schools of the Granite district for a number of years.

MY HILLS OF HOME

By Alice R. Rich

WHEN nature fashioned my hills of home
She spared no color, no tint, no tone,
But splashed vermillion and rust and gold
On her craggy peaks so steep and bold.

MORNING

The morning sun sends her radiant beams
Over flaming reds and evergreens,
Mellows to softness her vivid hues,
Subdues her brilliance with smoky blues.

NOON

The midday light casts no darkening shade
On rocky peak or on sheltered glade;
Now my hills of home, in monarch's dress,
Join earth and sky with their gorgeousness.

EVENING

The sun's last rays, as it sinks to rest,
Throw burnished gold on each tall bright crest;
Then purple and gray spreads over each dome;
And night shades close on my hills of home.

THE IMPROVEMENT ERA



So they shall know good music of all nations



Casey Jones, Paul Bunyan, Pecos Bill, Johnny Appleseed...all the legendary heroes of America are this year coming to life for children in 2,663 schools through the music of the Standard School Broadcast.

Each week, this program plays and explains good music for an estimated 400,000 classroom listeners. Title of the current course is "American Music and Folklore"...but over the years, music of all nations has been studied and enjoyed. Manuals and other materials are supplied for the use of teachers.

This is the twenty-first year of Standard School Broadcasts. It is our sincere hope that we have helped children in the West know and appreciate the music of the world and understand better its people.



Standard Oil Company of California

On The Bookrack

(Continued from page 261)
TIMPANOGOS TOWN

(Howard R. Driggs.

Rulon Hales. The Clarke Press,
Manchester, N. H. 127 pages,
plus 101 pages of pictures. \$3.00.)

HERE another work from the able pen of Dr. Driggs. It is "the story of Old Battle Creek and of Pleasant Grove, Utah." It has about it a charming informality interwoven with old town tales, glimpses of pioneer life, and old ways of doing things. It makes engaging reading for those who have their roots back in the communities on which it comments, and for others also. It doesn't read at all like a conventional history. It includes stories of places and people, of Indians and adventure, of industry and achievements. The 101 pages of pictures, of personalities and places in the old town make this an interesting album also. Congratulations to Dr. Driggs!

—R. L. B.

THE STORY OF TELEVISION
THE LIFE OF PHILO T. FARNSWORTH
(George Everson, W. W. Norton & Company, New York. 1949.
266 pages. \$3.75.)

INDUSTRY, courage, struggle against odds, and ultimate success sum up the life of this man called the "father of television" even though he is a comparatively young man, having been born in Beaver, Utah, of pioneer ancestors, August 19, 1906. The book makes more fascinating reading than a novel and is full of suspense and drama. Although there is technical discussion in the book, the explanations are made so lucidly that one would have little difficulty in following the explanation. It is a delightful human interest story of a man with an idea and the persistence to work with it until it became a reality.—M. C. J.

WITHIN THE ROOT
(Eva Willes Wanggaard. The Wings Press, Mill Valley, California.
1949. 80 pages. \$2.00.)

THE poetry of Mrs. Wanggaard is always a refreshing experience. Her ability to stir lies in the unusual approach she has to life itself as well as in the picturesque choice of language. Divided into six sections, the book has solace, stimulation, peace, thought, and beauty to command it. Mint and Bergamot is the first section; A Wreath of Hours, the second; Sorrow-Wise, the third; Who Loves the Earth, the fourth; Like Golden Marbles, the fifth; and Some Truth Was Saved, the sixth. The book will prove a welcome addition to the family library.—M. C. J.

THE RUNNING OF THE TIDE
(Esther Forbes. Houghton Mifflin Company, Boston. 1948.
633 pages. \$4.00.)

DEDICATED to Ferris Greenslet, author of *The Louvels and their Seven*
(Concluded on page 312)



IN APPRECIATION

To MOTHER AND FATHER ON MOTHER'S
DAY AND FATHER'S BIRTHDAY

By Clara Plant Hansen

HANDS that once touched tuneful organ
And wove notes into a song;
Fashioned paint into a picture—
Cradled babies, labored long.

Hands that coaxed unruly tresses
Into bright and shining curls,
Gave of labor, love, and comfort
To her home and boys and girls.

Calloused hands that soothed my mother,
Wrested living from the soil,
Mended shoes for growing children—
Father hands, rough-grown from toil.

Hands, I bless you for your guidance,
Tears of grief I give, and praise;
For the anxious moments caused you,
For your blessing of my days.

FOSTER MOTHER

By Josephine McIntire

NOR once did she descend into the valley
To bear a child; not once her body trod
The path of pain, the heritage of woman,
To usher in a snow-white soul from God.

But once another woman from the valley
Threw her the torch—a spark of human life.
She caught and held it fast and wrapped around it
The mantle of her love. To role of wife
Was added motherhood. Glad angels smiled
On this mother of an orphan child.

TO MY MOTHER

By Christie Lund Coles

THERE are many things
I could tell you. . . .
How I remember your hands,
Smooth and beautiful
When you were young,
Their roughened parchment
Now that you are old;
Your eyes with their pity
And their gentleness;
Your warmth and your kindness
Through the long illness
In the faltering moment
Of weakness;
Through the hour of triumph.
How I have ached
For your sorrow
And your hair's slow silver.

There are many things
I could tell you,
Though all I can say, really,
Is that I love you.
And I have not told you
This often enough.

DESERT SPRING

By Courtney Coffam

I DID NOT come upon it suddenly,
Like rainbows torn and scattered on the earth,
But buried deep in rock-walled crevices,
With only a gray-green flush to note rebirth.

The early desert-dawn still held a chill;
Light before sun turned this to alien land;
I raised the cup of morning to my lips,
And let its newness trickle through my hand.

The clean, sweet winds of spring blew
everywhere,
Small, stemless blooms lay, gemlike, on the ground;
A cactus-rose flung petaled loneliness
Across the desert's silvery, muted sound.

I do not know what crushed this land,
What stilled its raging rivers, dwarfed its trees.

I only know that spring still seeks it out,
And leaves her kiss in radiant bits like these.

AVALANCHE

By G. G. Rockwell

ONE tiny rock running wild
Down a mountainside
Has become an avalanche
Beneath which men have died.

Likewise one small deed in life.
Censorious and unkind,
May snap the tie of friendship
And destroy your peace of mind.

PEACH BLOSSOMS

By Elizabeth Reeves Humphreys

I STAND and watch them blown by wind
and rain;
Half joyously, I watch, yet half in pain—
Pink petals drifting in the spring-fresh wind
In fragrant clouds as if they'd come unpinned
From swaying boughs—I watch them pass
And lie in scattered beauty on young grass.

I PLANT THIS TREE

By Alma Robison Higbee

I PLANT this tree and so much more, fore-
knowing
That spring will cameo each bough with
white,
And castanets of leaves, when little winds
are blowing,
Will sing a chanty to the stars at night.
I planted more than roots within the earth,
I planted a nest and little ravelings of
song,
The oft-recurring miracle of rebirth,
And friendly shade for folk who pass
along.
Through spring and winter, through each
dusk and dawn,
I plant beauty to live when I am gone.

THE IMPROVEMENT ERA



—Photograph by Don Knight

... declare glad tidings unto the inhabitants
of the earth ...

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews.

—Doctrine and Covenants 62:5; 133:8.

To President George Albert Smith on his birthday came messages of congratulations from all over the Church for his leadership in editing "The Improvement Era" and for his great efforts in the cause of Jesus Christ of Latter-day Saints. From President George Albert Smith the voice of warning must sound to all nations.

John D. Giles, business manager, is presenting the message to President Smith (seated); standing, from left to right, Richard L. Evans, managing editor; Bertha S. Reeder, associate manager; Dr. John A. Widtsoe, editor, and Elbert R. Curtis, general manager.

Address delivered at the Sunday morning session of the 119th annual general conference, April 3, 1949, in the Tabernacle

You look mighty good to me. I wonder if any of you are as happy as I am, to be at this conference. I started praying about two and a half months ago that I might be here, and I am grateful to the Lord that he has heard not only my prayers, but also your prayers, and I take this occasion to thank every one of you for the interest you have had in me and for the kind words that have been written, and the prayers that have been offered.

I would like at this time to thank all those who, out of the kindness of their hearts, have sent cards of greeting and letters of encouragement. It isn't possible for me to answer them all, but I am sure that those who have sent them will receive comfort because of what they have done.

I have just come back from California. We have a large congregation of people there and particularly in the place where I have just been, the Los Angeles area. It is remarkable how many kind people there are there, people who are not members of the Church, but who are interested in what we are seeking to do.

My visit to California this time was in the interest of building another temple. There are many people down there who didn't know what it meant. They thought it was just another meetinghouse. They didn't realize that while a meetinghouse serves a small community, a temple serves a larger community for a different purpose. We were anxious to have everything adjusted so everybody would be happy.

May I say that we have received excellent cooperation from people who are down there. Our own brethren who live there have made such a fine record that, when they visited individuals in regard to the matter, they have been received with consideration and kindness, and I want to take this occasion to thank them, particularly, Brother Preston D. Richards, who spent so much of his time doing the thing that I went down to do and visiting those who would be of importance in helping us to make our adjustments.

The word comes from the missionary field that the Lord has opened our way in numerous places. It is marvelous what a change there has been in many cases. The magazines and newspapers of the world are going out of their way now to be complimentary to the Church of Jesus Christ of Latter-



From A PROPHET To His By President

day Saints. They sometimes don't understand the beauty of the gospel of Jesus Christ, but they have discovered that we have some of the best basketball players in all the world. And that draws us a little nearer. The great choir and organ advertises us in the world, and it's a joy to many who are away to listen to this great choir.

We are met here this morning not just to talk and visit. We have come together to worship in the most earnest manner. We are here in the Lord's house to wait upon him. Many of you have come thousands of miles just to be present. If each of us today is here to worship, if we have come for that purpose and will exercise our faith, the Lord will not fail us, and we will conclude this conference feeling that he has blessed us marvelously.

I wish that many more of our people could be present on an occasion of this kind. Our house is not large enough. Even now we have to begin to think of a larger place for our general conferences, but today we are thankful to him who gave us this house and these surroundings.

We are thankful to him who is the Author of our being, and grateful that he came down to earth and brought with him his Beloved Son to begin a new dispensation—a Dispensation of the Fulness of Times. This is not the

Church of Joseph Smith or of any other leader who followed him. This is the Church of Jesus Christ, and it was our Heavenly Father who gave it its name.

I wonder sometimes if we realize what an honor it is to have membership in this great organization. Even in our business affairs and in our social affairs we should carry with us the feeling, "I am a part of the work of the Lord, and I desire to be worthy of the blessings that have come to me." There has never been a time in the history of the world when the opportunity of disseminating the truth has been so great as now.

In our own land people are glad to hear our missionaries, pleased to learn something more of the gospel of Jesus Christ. Some people have worshiped the sun; some have worshiped other luminaries; and some have worshiped mountains and other things, with the thought that it was worship. But the worship in the Church of Jesus Christ of Latter-day Saints is a devoted life, a desire to be worthy of him in whose



PEOPLE

George Albert Smith

image we have been created and who has given us all that the world has that is worth while—the gospel of Jesus Christ.

When I think of the fine development that is being made in our schools, I am grateful. I refer particularly to the Church schools (and I wouldn't overlook the public schools). There are many teachers in the public schools who have done their best to teach our sons and daughters concerning correct principles. But there are many people identified with the education of the youth of this great land who do not have any faith in God.

We are fortunate to have so many who not only have the education that comes from the universities, not only have the benefits that are derived from science, but in addition to that, also have a testimony that God lives and that we are his children. It hasn't been very long since I saw a letter written by an educated man who concluded his letter with a suggestion that all religion was a myth. All of it! And yet that man has a position teaching

the children of the Latter-day Saints.

Brothers and sisters, we must depend not only upon the institutions of learning, but also we must follow the admonition of our Heavenly Father when he says that it is our duty to teach our children when eight years of age, faith in God, repentance, and baptism.

He refers there to parents. He doesn't turn that over to schoolteachers.

If parents in Zion or any of her stakes which are organized fail to teach their children these things when eight years of age—not waiting until they're grown—but when they are eight years of age, the sin be upon the heads of the parents.

And, my, how grateful I am, that there are so many of the members of this Church who believe that, and who prize the children who have come into their homes, and devote themselves to teaching them.

WHEN I observe as I travel and as I mingle among the people at home and abroad, the character of the Latter-day Saints, the fine example that they set, the manner in which they live, I wonder sometimes if we appreciate that our boys and girls are among the greatest missionaries that this Church has—if they have been properly taught. They love to share the gospel with others when they understand it, and they desire to understand it. We have just had a great conference here of the Primary Association of this Church. I was unable to be present with them in this house, but I understand it was filled with those who work with the young people, as well as some of the young folk themselves. Nobody will ever realize the great worth of the Primary Association unless he familiarizes himself with what it has done in this Church through the fine leadership of God-fearing women.

They add to what we should teach in our homes other things that our children should know and inspire in them a desire to do what the Lord would have them do.

Brethren and sisters, it is a joy to be here. I thank my Heavenly Father for this privilege. I am grateful for your companionship, and I would like to cooperate with you, from this time forth, realizing that we have special blessings from our Heavenly Father, and that if we will be unselfish with those blessings and share them with those who do not understand and who do not enjoy what we appreciate, that great will be our joy.

This is the Church of Jesus Christ. Millions of our Father's children do not know anything about it, but they are his children just the same, and he expects us to do our very best. Since the close of the war, we have had as many as five thousand missionaries in the world. Many of them have done wonderful work. They have found the hearts of people softened and ready to hear the message.

Many of our missions have used the singers in their groups, and they have held concerts among the people where they could sing the gospel as well as teach it by other means. Many of you brethren and sisters are in charge of institutions of learning and are teachers of these young people. I pray that not only may you have the joy of feeling that your intellectual opportunities have been better than many, but also that you may draw near enough to the Lord that you will feel his presence and the inspiration of his spirit while you teach the most precious of all his gifts to man, the sons and daughters who come into our homes. I feel to bless these men and women who are giving their time in the mission field and in the schools and among the auxiliary organizations outside of their regular ordinary work of life. I feel like blessing them and asking God to bless them for their faithfulness.

This is the Lord's house. We are his guests today. It is he who made it possible for us to be here, and now, while we are assembled together and while we are mingled during the conference, let us evidence by our conduct, by our gentleness, by our love, by our faith, that we do keep that great commandment that the Savior said was like unto the first great commandment, "Thou shalt love thy neighbor as thyself." (D. & C. 59:6.)

I can say to you, my brethren and sisters, the happiest people in this world are those who love their neighbors as themselves and manifest their appreciation of God's blessings by their conduct in life. May the Lord add his blessing. I humbly pray in the name of Jesus Christ. Amen.

President Smith's Second Address

Address delivered at the Monday morning session of the 119th annual general conference, April 4, 1949, in the Tabernacle

SEVENTY-NINE YEARS ago today, a baby boy came to earth across the street from where I stand. There was snow on the ground. The boy's parents were living in very humble circumstances. I was that boy, and here in your presence today, I praise my Maker and thank him with all my heart for sending me into a home of real Latter-day Saints.

I grew up in this community. When eight years of age, I was baptized in City Creek just a block from here. I was confirmed a member of the Church in fast meeting in the Seventeenth Ward, and with the encouragement of

(Continued on page 301)

My brethren and sisters, I ask that you be good enough to help me with your prayers that what I may say today may be in accordance with the mind and the will of the Lord, and then it will be of benefit and blessing to all of us.

I should like to refer to the fine instructions given us last night by President McKay, in which he told us that the duty of the elder is to teach and to warn, and if the Lord leads me along the line that I have thought I might talk about, I want to say something by way of warning.

I want to follow along the thought that was expressed and the situation that was referred to by Elder Stephen L. Richards this morning, when he called attention to certain influences that are at work amongst us.

One of our Articles of Faith says:

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

That is the expression of a great principle, a principle that has been operative among the children of God from the earliest period of which we have any record. It was pursuant to that principle, and in the exercise of the rights guaranteed thereby, that a third of the hosts of heaven revolted, in an effort to overcome the plan which God adopted.

Personally, I would not in any way, and in the lightest or slightest degree, hamper anyone's free agency. Literally, I feel and believe that men should worship how, where, or what they may. That is the spirit of the priesthood, the priesthood which we hold. The priesthood never compels. God himself does not compel the intellect, nor does he attempt to overthrow it.

If I might be specific, I would like to say how different is that principle from the principle of a great church which says, or has its presiding officers say in the oaths that they take, that they will attack and follow up all heretics, and over the centuries they have made good that oath.

The Lord has told us in the scriptures that in the last days there will be two churches. John the Revelator spoke of the great church with worldly power that had under its dominion and leadership the kings of the earth—he spoke of it as Babylon, the Mother of Harlots; and Nephi spoke of it as the great and abominable church. I am not going to say what that church is, though I have a very definite and clear idea. But I want to say that those scriptures also tell us that the other church is a weak church, a church to whose assistance God has to come in order to preserve it. We certainly are not the great church, for no kings are tied to the chariot wheels of our Church. We are the other church.

Now, our enemies are seeking to attack and are attacking our Church.

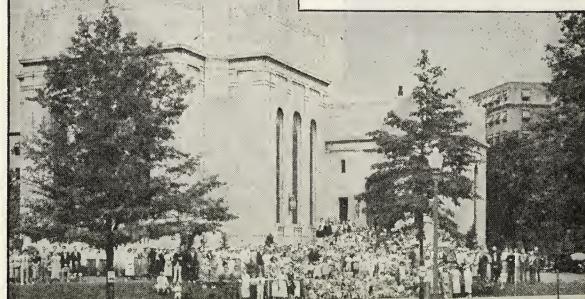


"BEWARE"

The Washington chapel stands as a symbol to the people of a great nation that truth has again been revealed. The call to spirituality is sounding in this nation's capital, from which President J. Reuben Clark, Jr., was sent as ambassador to Mexico.

*We must not be asleep.
We have the truth; we
must preserve it and
ourselves in it.*

*Address delivered at the Wednesday
afternoon session of the 119th
annual general conference,
April 6, 1949, in the
Tabernacle*



Time does not permit me to read all the scriptures that I have here, telling of the things that are to come in the last days. But I might call your attention to the fact that the Savior in the Sermon on the Mount said,

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. (Matt. 7:15.)

To the people on this hemisphere he made the self-same statement.

I also call your attention to the words of Paul in his farewell to the elders of Ephesus. He said,

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. (Acts 20:29-30.)

I would like to read what Paul said to Timothy, but time forbids. But I will read what Moroni said to Moron. I might read just one paragraph of the latter. It is the thirty-second verse in the eighth chapter of Mormon:

Yea, it shall come in a day when there shall be churches built up that shall say: Come unto me, and for your money you shall be forgiven of your sins.

The ravening wolves are amongst us, from our own membership, and they, more than any others, are clothed in sheep's clothing, because they wear the habiliments of the priesthood; they are they to whom Brother Widtsoe referred, as distorting the truth. We should be careful of them, and I endorse every word that Brother Widtsoe said, as to the obligations of those who instruct the youth.

Now, I want to say just a word or two about the church and secular organizations that are amongst us, and that are doing all they can to lead our young people astray. I say there are both church organizations and secular organizations. Their method of approach—or approaches—becomes rather clear.

They begin by making friends with our young people and also with members of that body of priesthood, as to

OF False PROPHETS"

By President J. Reuben Clark, Jr.

OF THE FIRST PRESIDENCY

which we have so much concern, the adult Aaronic Priesthood. They cultivate the friendship of these members of ours, then they invite them to their homes, then they take them to their socials, then to their classes of instruction, and before the members know it, before we know it, this priesthood membership and the youth are gone from us.

What do they say? What I am about to say is not mere supposition. I am quoting or telling of actual incidents. They say, "Do you not find when you go into your church, that you are embarrassed sometimes because you smoke, or because you drink beer?" "Oh, yes," the man says. "Well, in our church, that makes no difference. Those things have nothing to do with religion. Come and join us."

So they take into their socials our members; our members drink a little and smoke as much as they wish. Finally the Rubicon is crossed, and the members are lost to us. These propaganda organizations are building, in some places, halls of amusement. In one of our mission fields, they have built next door to one of our own churches, where they carry on these amusements, not in accordance with our standards, at the same time that we are holding services. That is an extreme case, but there is such a situation, and there are many other places where they are providing amusement under the same conditions and to the same import.

...if there ever was a time in our history when we must be on guard against the insidious influences and propaganda of the churches of the world and the atheists of the world, that time is today.

They tell our people that the Word of Wisdom has nothing to do with real religion—nothing at all. Then they tell them that if you sin, you come and confess and pay some penance.

They attack, among other things, baptism for the dead, and are finally bringing themselves around to the position of atheistic scholars who have said that that wonderful passage in the fifteenth chapter of First Corinthians, "Else what shall they do which are baptized for the dead, if the dead rise not at all?" (verse 29) was addressed to pagans, and not to the early Saints; that the practice referred to was a pagan practice.

Well, read how the epistle to the

Corinthians is introduced, and read how the fifteenth chapter is introduced, then you will have no doubts but that the epistle was addressed to the Saints, and that the early Saints baptized for the dead.

On the principle that the wish may be the father to the thought, they say that our religion cannot last because it is too hard for the individual to live, and therefore our religion will fade away and become extinct. Of course, their present feverish activity belies that thought. But as I think of that statement, it seems to me that among the many answers that might be given to it, one of them is that our Church has been set up never to be thrown down, and that this gospel is never to be given to another people. Another is that the restored gospel is more than what they mean by religion. When they talk of religion, they speak merely of a relationship between God and man; all questions of the relationship of man to man have passed out of their religion. But our plan is a plan of life and salvation, including, not only the relationship of man to God, but also as I have said, the relationship of man to man, throughout the eternities, and the divine destiny God has planned for his righteous children.

There is a heresy which is amongst us now in some degree and which has existed since the early Christian days, which declares that the God of the Old Testament is not the God of the

New, that the Old Testament God has disappeared. I have never quite been able to see how the proponents of this idea could square it with the statement which the Savior made repeatedly, that he did only what he had seen the Father do, and he taught only what the Father had taught him. Thus those who would drive out the God of the Old Testament must deny the Christ in order to do it. These other churches seem to regard God as a God of vengeance, seeking to destroy his children. We know that our God is a God of love, because he was the Father, and as I have said, Jesus said he taught what his Father had taught, and he did what he had seen his Father do.

My brothers and sisters, if there ever was a time in our history when we must be on guard against the insidious influences and propaganda of the churches of the world and the atheists of the world, that time is today. We must not be asleep. We have the truth; we must preserve it and ourselves in it.

After Jesus had returned from the wilderness following his baptism, he came to the River Jordan where John was still baptizing. As John stood there, seeing the Savior, he said, "Behold the Lamb of God," and apparently replying to somebody who wanted to flatter him and tell him how great he was, he added, ". . . whose shoe's latchet I am not worthy to unloose." (John 1:27.)

The next day Jesus came again to the group on the banks where John was baptizing, and again John said, "Behold the Lamb of God." Andrew and some others who were the disciples of John, followed Jesus, who took them to his room and there taught them. Then Andrew went out and found Peter, and declared with joy, "We have found the Messias," the Christ.

We of the Church have found the Messiah, the Christ. He authorized and directed the building of this Church. We must not let the error and the evil which knock at our doors, cross the threshold and enter therein to rob us of the greatest things that God has to give to us—our children.

May we be as wise as serpents, and as harmless as doves. May we protect our youth and those of ours who do not see as clearly as they should these dangers which threaten them, and against which I am warning you, I humbly pray in the name of Jesus. Amen.

The Capitol Building, Washington, D.C.



Address delivered at the Sunday morning session of the 119th annual general conference, April 3, 1949, in the Tabernacle

CHOOSE you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." (Joshua 24: 15.)

Sensing keenly, brethren and sisters, the responsibility of this moment, facing this vast audience, seen and unseen, I ask for your sympathetic attitude and for your prayers.

I was just thinking how quickly time has passed since we met six months ago under similar circumstances. We could very appropriately sing this morning that old hymn now eliminated from our hymn books "... how swift the months have passed away; 'tis conference again, and Zion's untold thousands come to sing the joyful strain."

With you I rejoice in the presence of President Smith at this conference. I am grateful with you for the progress of the Church. Its growth in the organized stakes and in the missions is most satisfactory. As President Smith has already indicated, among thinking men and women throughout the world, the purposes of the Church are now better understood with the resultant lessening of prejudice. Its means are more adequate for the promulgation throughout the world of the restored gospel of peace and love and universal brotherhood.

But the enemy is active also. He is cunning and wily and seeks every opportunity to undermine the foundations of this Church and strikes wherever it is possible to weaken or to destroy.

The scripture I read by way of introduction you will recognize as the avowed and unalterable resolution of Joshua whose nobility of character and

Into the highlands and the lowlands of Scotland the missionaries have carried the gospel message to the nobleman and to the peasant in order that all may heed its call. President David O. McKay's ancestors came from Scotland, and he himself filled a mission there.

Forth Bridge in Scotland

outstanding leadership won for him the title "the servant of the Lord." Just before his death he called upon Israel "to put away the strange gods" that were among them, and to be faithful and obedient to the God of Israel. The people in Joshua's day evidently made a wise choice, for, we are told, that Israel

... served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua. . . . (Joshua 24:31.)

To every normal person God has given "the freedom of choice." Our moral and spiritual progress depends upon the use we make of that freedom.

THE real test of any church or religion is the kind of men it makes. I am very happy and deeply grateful for the high type of young manhood and womanhood being reared in the Church as indicated recently by a report of 6,556 prospective missionaries in their medical examination including serological tests preparatory to their going on missions.

In 1946 there were 2,263 so examined. In 1947, 2,134; likewise in 1948, 2,159, or a total, as I say, of 6,556. 6,554 showed negative tests; only one in 1946 and one in 1947 were positive—one in more than three thousand.

But as I said, there are other reports which are more disquieting—reports of the influence of *false ideals*. I think it is what Joshua had in mind, in a way, when he spoke about false gods. *False ideals*, if accepted, are even more destructive of spirituality than was the worship of the Amorite gods.

These reports pertain to wild parties held by young people in the Church, of objectionable, not to say lewd clubs, organized among a certain group; of actions of girls whose parents permit them to come to the city unchaperoned to attend sport contests. Such reports lead us to believe that not a few parents and some of our young people need to be warned against enticing evil practices, indulgences in which end only in disillusionment and sorrow.

There can be little doubt that war and materialistic science have had a deadening effect upon the moral sensibilities of too many of our youth. One critic goes so far as to say: "Self-interest alone remains as a motive, and pleasure as the sole end of life."

I commend President Richard L. Evans in his excellent sermon over the air this morning about choosing

the wrong way in seeking happiness.

It is the duty of parents and of the Church not only to teach but also to demonstrate to young people that living life of truth and moral purity brings joy and happiness, while violations of moral and social laws result only in dissatisfaction, sorrow, and when carried to extreme, in degradation.

THREE is an old story, which I think many of you read in a recent magazine, which told of the experience of a great artist who was engaged to paint a mural for the cathedral in a Sicilian town. The subject was the life of Christ. For many years the artist labored diligently, and finally the painting was finished except for the two most important figures, the Christ Child and Judas Iscariot. He searched far and wide for models for those two figures.

One day while walking in an old part of the city he came upon some children playing in the street. Among them was a

"CHOOSE YOU WHOM

twelve-year-old boy whose face stirred the painter's heart. It was the face of an angel—a very dirty one, perhaps, but the face he needed.

The artist took the child home with him, and day after day the boy sat patiently until the face of the Christ Child was finished.

But the painter failed to find a model for Judas. For years, haunted by the fear that his masterpiece would remain unfinished, he continued his search.

One afternoon, in a tavern, the painter saw a gaunt and tattered figure stagger across the threshold and fall to the floor, begging for a glass of wine. The painter lifted him up and looked into a face that startled him. It seemed to bear the marks of every sin of mankind.

"Come with me," the painter said, "I will give you wine, food, and clothing."

Here at last was his model for Judas. For many days and parts of many nights the painter worked feverishly to complete his masterpiece.

As the work went on, a change came over the model. A strange tension replaced the stuporous languor, and his bloodshot eyes were fixed with horror on the painted likeness of himself. One day, perceiving his subject's agitation, the painter paused in his work, saying, "My son, I'd like to help you. What troubles you so?"

The model sobbed and buried his face in his hands. After a long moment he lifted pleading eyes to the old painter's face.

"Do you not then remember me? Years ago I was your model for the Christ Child!"

Well, the story may be fact or fic-



tion, but the lesson it teaches is true to life.

The dissipated man made a wrong choice in his youth, and in seeking gratification in indulgence sank ever lower and lower until he wallowed in the gutter.

Brothers and sisters, only recently I met this unfortunate man's counterpart—a man with bleary eyes and dissipated features whom I knew years ago as a brilliant, open-countenanced youth with a promising future.

Man has a dual nature; one, related to the earthly or animal life; the other, akin to the divine. Whether a man remains satisfied within what we designate the animal world, satisfied with what the animal world will give him, yielding without effort to the whim of his appetites and passions and slipping farther and farther into the realm of indulgence, or whether, through self-mastery, he rises toward intellectual, moral, and spiritual enjoyments depends upon the kind of choice he makes every day, nay, every hour of his life.

THIS DAY YE WILL SERVE"

By President

David O. McKay

OF THE FIRST PRESIDENCY

"Man has two creators," says William George Jordan, "his God and himself. This first creator furnishes him the raw material of his life—the laws and conformity with which he can make that life what he will. The second creator—himself—has marvelous powers he rarely realizes. It is what a man makes of himself that counts."

We need not shut our eyes to the fact that too many of our young folk respond to the call of the physical, because it seems the easy and natural thing to do. Too many are vainly seeking shortcuts to happiness. It should always be kept in mind that that which is most worth while in life requires strenuous effort.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7:13-14.)

As in the days of old, so there are

today some who prefer to revel in what I have heard President George Albert Smith designate as "the devil's territory" rather than to strive for the higher and better things of life. Persons who condemn their will to the service of their appetites, suffer the penalties. In the words of Charles Wagner:

Let your needs rule you, pamper them—you will see them multiply like insects in the sun. The more you give them, the more they demand. He is senseless who seeks for happiness in material prosperity alone.

It is said that one Roman emperor offered a reward to anybody who would invent a new pleasure. Nero set Rome on fire for the mere pleasure of a new form of diversion. Rome fell because of extravagance, luxury, and dissipation. In personal, as in national

life, these are unfailing signs of decline and decay. Truly,

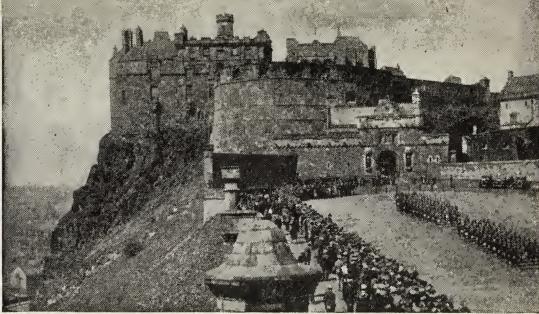
... he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Gal. 6:8.)

In their yearning for a good time, young people are often tempted to indulge in the things which appeal only to the baser side of humanity, five of the most common of which are: First, vulgarity and obscenity; second, drinking and petting parties; third, unchastity; fourth, disloyalty; and fifth, irreverence.

Vulgarity is often the first step down the road to indulgence. To be vulgar is to give offense to good taste or refined feelings. A young man who would tell a vulgar joke in the presence of ladies discloses a nature leaning towards that which is low and coarse. A girl who would encourage it and laugh at it is taking a step toward that which is crude and unrefined.

Most of you have read David Starr Jordan's denunciation of this vice. He concludes it by saying:

We find the corrosion of vulgarity everywhere, and its poison enters every home. The billboards of our cities are covered with its evidence; our newspapers are redolent with it; our story books speak with it; our schools are tainted by it; and we cannot keep it out of our homes, or our churches, or our colleges.



Edinburgh Castle, Scotland, changing the guard.

It is only a step from vulgarity to obscenity. The executive secretary of a committee appointed to curtail the distribution of obscene literature put on my desk only recently a most vile plaque, covertly cast reportedly here in our city, and sold to our young people at a nominal price. The best way to rid society of such baseness is for parents, businessmen, and especially every decent young person, to refuse to tolerate it and to report the vendors to the officers of the law.

It is right, indeed essential, to the happiness of our young people that they meet in social parties, but it is an indication of low morals when for entertainment they must resort to physical stimulation and debasement. Such indulgence weakens your character; discredits your family name; robs your future wife or husband of a priceless treasure, and sows seed that may ripen into bitter fruit of marital suspicion, unhappiness, and divorce. A girl who sacrifices self-respect for social popularity debases true womanhood.

A spotless character, founded upon the ability to say no in the presence of those who mock and jeer, wins the respect and love of men and women whose opinion is most worth while. Drinking and petting parties form an environment in which the moral sense becomes dulled, and unbridled passion holds sway. It then becomes easy to take the final step downward in moral disgrace.

The test of true womanhood comes when woman stands innocent at the court of chastity. All qualities are crowned by this most precious virtue of beautiful womanhood. It is the most vital part of the foundation of a happy married life. There is a general idea throughout the world that young men may sow their wild oats, but that young women should be chaperoned and guarded. But even in this matter of chaperonage, there is too much laxity on the part of parents, if recent reports are to be relied upon.

(Continued on page 350)

SACREDNESS OF THE ETERNAL MARRIAGE COVENANT

By Joseph Fielding Smith OF THE COUNCIL OF THE TWELVE

Address delivered at the Wednesday morning session of the 119th annual general conference, April 6, 1949, in the Tabernacle

AND great multitudes followed him; and he healed them there.

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

"And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

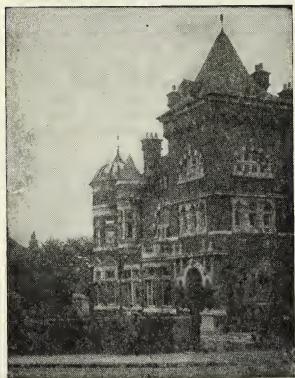
"And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Matthew 19:2-6.)

I wish to call attention, first, to the fact that the Lord has declared that when a man and a woman are united in marriage, according to the Lord's plan and by his sanction, they become one, one flesh; and there is nothing in this commandment that indicates in the least that that means until death separates them. Here the Lord is teaching

From the British Mission have come stalwarts to champion the restored Church and bear glad tidings to those who would listen. From them have come many converts who have built up the center stakes of Zion. Elder Joseph Fielding Smith filled a mission to Great Britain.

—Photograph, courtesy Cyril Drew Pearson



British Mission headquarters at Nightingale Lane, London

marriage for eternity, for he says, ". . . they are no more twain, but one flesh." (Idem.) We ought to keep that in mind.

I wish to read now more of this instruction he gave to these Pharisees:

"They say unto him, Why did Moses then command to give a writing of divorce, and to put her away? "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." (Idem. 7-8.)

Now I want to call your attention to the covenants a man and a woman make when they are married by the Lord, or by a servant of the Lord, acting by his authority. The Lord has revealed this to us, and you will find it recorded in the Scriptures, and I shall read from section seventy-six of the Doctrine and Covenants, verses 54-60.

For the Lord says of those who keep his covenants and are faithful and true and are sealed by the Holy Spirit of Promise:

"They are they who are the church of the Firstborn.

"They are they into whose hands the Father has given all things—

"They are they who are priests and kings, who have received of his fulness, and of his glory;

"And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

"Wherefore, as it is written, they are gods, even the sons of God—

"Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's. "And they shall overcome all things." (D. & C. 76:54-60.)

That is the doctrine the Lord taught to these critical Pharisees. It is the doctrine that was taught by his servants, the prophets. And Paul says, writing to the Roman Saints:

"For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.

"For as many as are led by the Spirit of God, they are the sons of God.

"For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.

"The Spirit itself beareth witness

HISTORIC
SALT LAKE
TEMPLE

with our spirit, that we are the children of God:

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so that we suffer with him, that we may be also glorified together.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God." (Romans 8:13-19.)

Now I want to impress upon all my good brethren and sisters who have been married in the temple that they should never forget the great blessings which were bestowed upon them: That the Lord has given unto them, through their faithfulness, the right to become his sons and his daughters, joint heirs with Jesus Christ, possessing, as stated here, all that the Father has.

And yet, there are members of the Church who fail to comprehend this; and after they are married for time and all eternity, become members of the Church of the Firstborn, receiving the promise of the fulness of the Father's kingdom, they permit things to come into their lives that bring friction and separate them. And they forget that they have made a covenant for time and all eternity with each other; and not only that, but they have made a covenant with their Father in heaven; and I want to say to you, my brethren and sisters, it isn't an easy thing to break a covenant that we make with our Father in heaven. And that is what they do.

(Continued on page 349)

THE IMPROVEMENT ERA

KEEP THE COMMANDMENTS

Address delivered at the Wednesday morning session of the 119th annual general conference, April 6, 1949, in the Tabernacle

BY

Stephen L. Richards
OF THE COUNCIL OF THE TWELVE

My dear brethren and sisters: I recall an occasion in the life of President Heber J. Grant which brings to me some thoughts for this conference. It was shortly before he became ill and near the close of his administration. He came to the temple one Thursday to meet with the brethren of the First Presidency and the Council of the Twelve in the regular weekly meeting. In a thoughtful and reflective mood, he said, in substance:

Brethren, in the natural course of events my administration is nearing its close. I have been wondering what I might do in the time that remains to best promote the welfare of the Church and the people.

For a moment I thought he had some new project to announce, but this was quickly dispelled when he continued by saying that he had reached a very simple conclusion. He said the conclusion he had reached was that he could do nothing that would be of more value and lasting good to the cause of our Father and his people than to devote the remainder of his life and effort to getting the people to keep the commandments. I am sure that all the brethren who heard him were in agreement and deeply impressed by the far-seeing wisdom of his utterance. I was, and I have recalled the incident on many occasions.

We live in a world of sensationalism. "What's new?" is the inquiry on everyone's lips. It often constitutes a form of friendly salutation. There is an insatiable demand for news, and the news to be arresting and intriguing, must be far out of the ordinary, often shocking and tragic, and the "scoops" which usually win the plaudits of the people in the great majority of cases arise out of the perpetration of high crimes, catastrophes, disasters, scandals—public and private—and the doings and antics of notorious people.

Keeping the commandments, as President Grant used the phrase, is not news in the modern sense. It is seldom dramatic. It doesn't often arrest attention, and very infrequently wins a place in the headlines for a man or woman, and there are those who look with a measure of contempt and belittlement upon persons who order their "humdrum" lives

in strict conformity with all the commandments.

In spite of the prosaic and commonplace aspect of this subject, I have long been convinced, my brethren and sisters, that the most challenging, dramatic, and vital thing in our lives is this "keeping the commandments." It tests every fiber of our beings. It is at once a demonstration of our intelligence, our knowledge, our character, and our wisdom. I will try to show that this is true.

It takes intelligence, and a high order of intelligence, to worship God truly and understand his commandments and their far-reaching significance. Some of these sophisticates who call the good "dumb" give a very convincing demonstration of their own intellectual limitations. I observe, too, that there are some of our scholars who disparage the intellectual effort put forth in the acquisition of religious and spiritual truth and the science of theology. Out of my own limited exposure to education and my observation of learned men I do not hesitate to assert that it takes just as high an order of intelligence to comprehend

through established missions the general message, *is being taken back to the descendants of Father Lehi in Brazil, which Elder Stephen L. Richards visited recently, the Church is making progress, both among the Portuguese and the Germans.*

A scene in São Paulo, headquarters of the
Brazilian Mission
—Photograph, courtesy Jay Hunt



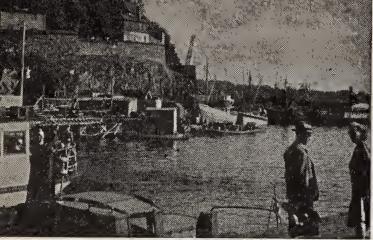
and assimilate spiritual truth and divine law as it does to master the equations and formulas in the field of secular education. The great body of divine scripture, although contained in few books, has been, through the centuries, and will continue to be, a challenge to the most profound scholarship and the greatest minds which the world has produced, and it would be well for the cynics and agnostics and sophisticates of the present day to remember that many of the most outstanding institutions of learning had their inception under religious auspices; that churches and church people have been the foster fathers of education and that the Holy Bible has inspired more goodness, high idealism, lofty sentiment, freedom of thought, justice, mercy, and quest for learning than any other book and perhaps all other books ever produced in all the history of the world. Let no man disdain the intellectuality of spiritual learning.

How glorious and satisfying to the inquisitive nature of man is spiritual and religious knowledge and understanding. The intelligence and purpose of God made manifest in the orderly organization of the universe, the place of man in the great design furnish a concept, not only more lofty and idealistic than anything in all literature but one that is also more practical in application to the problems of man and society than any other which has ever been tried and tested.

From every quarter of the world we have evidences of a dearth of the knowledge of God and his ways. I think it safe to say that the greater

part of all the opposition and enmity to social progress, to liberty, justice, and peace is attributable to lack of understanding, a woeful ignorance of divine concepts and truth. I cannot see how the rank and file of the people who are classed as atheistic communists could accept the godless totalitarianism of Marx and Lenin if they really had a comprehension and knowledge of the Fatherhood of God, the brotherhood of man, and the eternal plans of the Father for the well-being and exaltation of his children. I can understand how their leaders, lustful for power and domination, and beset by the constant fear of losing their unrighteous dominion will subordinate every decent, honorable, and virtuous principle to the gaining of their ends, but I cannot believe that even their own people would support these

(Continued on page 345)



BEAUTIFUL OSLO

—Photograph by Cyril Drew Pearson

Among the fjords of Norway, land of the midnight sun, the missionary message is echoing. Dr. John A. Widtsoe, at present the only member of the General Authorities to be born outside the western hemisphere, was born in Norway. Later he returned as president of the European Mission, directing the missionaries in the land of his birth.

Address delivered at the Wednesday afternoon session of the 119th annual general conference, April 6, 1949, in the Tabernacle

My dear brethren and sisters, it is very customary in the Church to pray for the least and the last in the kingdom of God. I have always felt myself among the least, and this afternoon I am certain I am very nearly among the last. However that may be, I need your prayers and invite them, so that while I speak to you I may be an instrument in the hands of God to offer something of value to us all.

This forenoon when the statistics of the Church were read I felt as I always feel on occasions of this kind, that prophecy is being fulfilled. Before the Church was organized the Lord spoke to the Prophet Joseph and said to him that a marvelous work was about to come forth among the children of men. The six young men who sat around the table on April 6, 1830, and under divine instruction organized the Church, believed it to be true that they were setting out, and putting into operation, a marvelous work of the latter days. No prophecy has been more completely fulfilled than that. From six men in an obscure home near a remote village in New York state has grown this great institution. The statistical condition of the Church as outlined to us today is almost beyond the dreams of men.

I bear my testimony to the reality of this great work, that it is of God, that God instituted it, that he spoke to Joseph Smith, and has spoken to his Church ever since, and that we are engaged in the great work of redeeming the human race.

It is good to be with you, good to meet together, knowing our destiny, the work we have to do, and the great reward that the Lord will offer us, in course of time, if, as was said this forenoon, we keep close to the commandments of the Lord.

Those of us who expect to be called upon at these great conferences always have to cast about for some suitable theme to speak upon, some subject of special importance to the people of the Church at the time. I did so myself and finally hit upon a subject that I

Teach The TRUTH

By John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

thought represented a problem of the day of sufficient importance to occupy a part of the time at this great conference. My thoughts were pretty well organized, and I was ready to deliver the message as best I could until last Sunday forenoon when President Smith dropped a remark in his introductory speech, which President McKay also mentioned. One or two other speakers touched upon it also. I was so impressed that I had to change my subject, not because they covered the ground I intended to cover, but because I was impressed to say something in the field that they had mentioned.

PRESIDENT SMITH spoke of education among the Latter-day Saints. With proper humility he spoke of our great achievements in the educational field. It is a pardonable pride that we have in our educational achievements. We have the right to feel glad that we have achieved great things educationally. We have always known that we cannot get very far in any worthy endeavor without education. "The glory of God is intelligence," which means knowledge, plus the proper use of knowledge, has been a beacon light of the Church. We have talked about education, we have tried to secure it ever since the beginning of the Church to these days. We do have a remarkable educational history. You see, I spent a good part of my life in the profession of teaching, and whenever the subject is mentioned, I respond much as the old, retired, fire-engine horse responds when the fire bell rings.

The Church had scarcely been organized when our people began to talk about education. They wanted to provide schools and books for schools. In the difficult times of the earliest days, the Prophet wrote a letter to the Church and said that not only were the people to secure schools and schoolbooks, but also if such means were not available, then the fathers and the mothers should act as instructors to the youth in their homes. The Church began its work on the foundation of moral, mental, and spiritual education.

Later on, when the Church was still young, hard-handed toilers on the farm and in the shop, who had been made converts to the Church, entered the school of the prophets which had been founded for the mature. It is thrilling to look back over our history to the time of the Kirtland Temple. The men left their farms, fields, and shops in the evenings and climbed to the top story, the attic story of the Kirtland Temple, there, in provided classrooms, to study various subjects, languages, mathematics, history, geography, and

a variety of subjects. Really our people began there what we call today adult education. It was thought that an older man could not learn; only young people could learn. Since that time the world has come to quite a different conclusion. Today a man is never too old to learn. A woman is never too old to learn. The power to assimilate knowledge remains with us to the last day. Somehow these forebears of ours in the Church understood that.

Then a little later they came to Nauvoo and organized a university. I am not certain, for I have not looked it up, but I suspect that the University of the City of Nauvoo was one of the first city tax-supported universities in America. The Church made educational history there.

In time we came here, to Utah, to a barren wilderness. There was work to be done here. Roads, irrigation ditches were to be made; crops were to be raised. A living was to be won from the desert. It was a difficult time. Yet one of the first acts of our territorial legislature was to found a great university, the University of Deseret (now the University of Utah), making it the first university founded west of the Missouri River.

The Church has a noble educational history. We all know that.

WHAT I want to say is something about education itself. It will not take me long. Education may or may not be a good thing. It depends on what we learn. Education is really the accumulated knowledge of mankind, passed on from generation to generation. Each teacher passes on to his pupils what the world knows. In that way we all benefit from knowledge,

(Continued
on page 344)



BRETHREN, sisters, and radio listeners: It is unlikely that any of you listening to addresses made in this conference expect to hear any new doctrine announced at this time; yet we do teach that God "will yet reveal many great and important things pertaining to the Kingdom of God" (Ninth Article of Faith) when it suits his purpose. We already have doctrines, principles, and policies enough to challenge the best and ablest among us to learn and live in harmony with them. But we need to be reminded of them frequently and encouraged to be more diligent in implementing them in our lives. The Lord well knew this need when he required us to attend sacrament meetings frequently and renew our covenants. I pray that the Lord will help me in an effort to stir us up to remembrance.

As is generally known, the Church of Jesus Christ of Latter-day Saints is set off from all other churches—Christian and non-Christian alike—by many characteristic doctrines and teachings. We hold firmly to the doctrine that the Holy Trinity is made up of three separate and distinct personal Beings—Father, Son, and Holy Ghost—in whose image we ourselves are created, as declared in Genesis 1:27. Notwithstanding the vast majority of civilized people, including nearly all Christians, reject the teaching that God is a personal Being, the truth of the matter is not in the least affected by this rejection.

In the fifteenth century the world believed the earth was flat, Columbus, that it was round. Who was right? The claim that Joseph Smith, a fourteen-year-old boy, actually saw and heard two glorious personal Beings—the Father and the Son, who appeared in answer to his humble prayer for wisdom—is a basic



The Rue Calvin in Old Geneva, Switzerland

Switzerland, a country of valiant reformers, has long offered a fruitful field for missionary labors. As president of the European Mission, Elder Joseph F. Merrill directed the activities in this trilingual country.

—Photograph,
courtesy Boissanas

Some Fundamentals of GOSPEL TEACHINGS

By Joseph F. Merrill

OF THE COUNCIL OF THE TWELVE

truth in Mormonism, the validity of which is not affected even though disbelieved by the vast majority of civilized men. Can any unbiased, intelligent mind, untouched in the matter by the teachings of others, reading the Bible from cover to cover, get any other idea of God than that he is a personal Being in the image of which we ourselves were created? Yet I quote the following from a book that aims to teach a worldwide accepted view:

God is spirit, or the creative energy which is the cause of all visible things. God as spirit is the invisible life and intelligence underlying all physical things. . . . God is not a being or person having life, intelligence, love, power. God is that invisible, intangible, something we call life. . . . Childlike, untrained minds say God is a personal Being. The statement that God is principle chills them, and in terror they cry out, "They have taken away my Lord and I know not where they have laid him!" Broader and more learned minds are always cramped by the thought of God as a person, for personality limits to place and time. God is the name we give to that unchangeable, inexorable principle at the source of all existence. (*Lessons in Truth*. H. Emilie Cady.)

BETWEEN this idea of God and that taught by Joseph Smith, there is the wide difference that exists between fancy and fact, between the false and the true. And because the modern world was engulfed in this stupefying fancy and falsehood, it was absolutely necessary that God should give a new revelation of himself that his children here in mortality might have a true and solid basis for their faith in him. But why did he not give this revelation through some world-renowned scholar instead of an obscure, worldly-ignorant fourteen-year-old boy—to one whom the world would accept rather than reject? Was there such a scholar who could qualify as to the statement of the Apostle James which says:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him?

However, there was a condition attached:

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think he shall receive any thing of the Lord. (James 1:5, 7.)

Address delivered at the Sunday morning session of the 119th annual general conference, April 3, 1949, in the Tabernacle

The humble, unspoiled boy Joseph, could qualify. What renowned scholar could? The Lord said to Joseph:

... I raised you up, that I might show forth my wisdom through the weak things of the earth. (D. & C. 124:1.)

Yes, as I have formerly said in this pulpit, in answer to his humble prayer, Joseph Smith received, so far as the records indicate, the most glorious vision ever given to man in mortality. For, looking up in the pillar of light enveloping him, he both saw and heard the Father and the Son, two highly glorious Personages, in the very image in which we are created. This is a fact; this is the truth, the world to the contrary notwithstanding. In great humility and extreme thankfulness we accept of these things and testify most sincerely of their reality.

But how may we know? the doubter may ask. When in answer to the Master's question, Peter replied, "... Thou art the Christ, the Son of the living God," what did Jesus say?

... Blessed art thou Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:16-17.)

And Moroni wrote in the last chapter of the Book of Mormon:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:4-5; see also I Cor. 2:11-13.)

It is by the power of the Holy Ghost that great multitudes of Church members testify that they really know that God lives. And I am one of that number. Did not Jesus have this method of knowing in mind when he said:

... My doctrine is not mine, but his that sent me.

If any man will do his will, he shall have of the doctrine, whether it be of God, or whether I speak of myself. (John 7: 16-17.)

(Continued on page 342)

THE POWER OF TRUTH

By Harold B. Lee

OF THE COUNCIL OF THE TWELVE

I WOULD like to introduce the few remarks that I shall make by recalling a few scriptures, one of which has been repeated by two previous speakers today.

The Lord declared:

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. (D. & C. 93:30.)

And the other, quoted by Elder Romney as one of the great teachings from the Book of Mormon, was Father Lehi's explanation of this same great principle to his son Jacob:

And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life: one was sweet and the other bitter.

Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other. (II Nephi 2:15-16.)

There were those who seemingly, as evidenced by their conduct, think of this principle of free agency as a matter of license to do what they please to do. But again Father Lehi explains this matter to his son:

Wherefore, men are free according to the flesh; and all things shall be given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself. (Idem 27.)

We must teach men everywhere that liberty and freedom are to be obtained only by yielding obedience to truth. We must teach Latter-day Saints the meaning of the words of the Savior:

And ye shall know the truth, and the truth shall make you free. (John 8:32.)

Anyone who looks about him and thinks about this matter will see great evidences of the power of evil enticing men to do evil. It must be understood by us as a Church that if we are to build a force that will nullify the power of evil, we must develop the God-given agencies placed in his Church to entice men to seek the paths that lead to eternal life.

I have recalled these scriptures I have quoted many times during the last few years because of the feeling and weight of responsibility that has

rested upon me in the assignment of the First Presidency as a member of the general servicemen's committee directing the work of the Church among our Latter-day Saint boys in military service and as a member of the general priesthood committee. It was with a prayer of relief that we thanked the Lord that we had come through the war with as few casualties, spiritually speaking, as we did, but it was with considerable anxiety that we again saw marshaled into the ranks of the military, our young, untrained boys, many of them without experience and with not too much faith developed, in a so-called peacetime draft. We came soon to see and learn, to our dismay, that the moral hazards in such a situation were even greater than during the fighting part of the war. Then there was something of a moral discipline that boys had when ahead of them there was the prospect of imminent death.

IT is true today that the draft situation has eased somewhat, but we view with fear and anxiety the forces that are at work which would have a universal military draft of all able-bodied young men in this country, which will come except God in his mercy shall deliver us therefrom. It is because of that anxiety and that possibility and the fact that we still have many of our young men in service that have caused me to think of these matters which the Lord has called to our attention.

With respect to the matter of war and the processes of war, a chaplain who served in two wars and longer, writes this:

War (and by inference the training for it) makes for few conversions. War only makes people more strongly what they were when the struggle began. If they were intemperate when they went into uniform, they will usually have become much harder drinkers by the time they come back home. If they were careless in sex morality, they are almost sure to have become more slimy in that respect. If they were noisy braggarts, you may expect them to return intolerable boasters. If they were selfish, their selfishness will have increased. If they were honest, decent, modest men, the war will usually have improved those qualities. If they despised God, they will have come out more sure in scorn; if they loved God a little, they will have learned to love him a lot. But there will be no more conversions than in peacetime, rather less. All history shows it true that no religious revival ever began or was fostered by battle.

What is said here by this chaplain

Address delivered at the Sunday afternoon session of the 119th annual general conference, April 3, 1949, in the Tabernacle

about those away from their homes in military service might in part be said about all who are away from their homes and away from the influence of the Church.

As we scan the priesthood reports from quarter to quarter, there is evidence that there are many of our priesthood members not in military service but likewise away from home and away from the ties and influences of the Church. There are also reports of many girls who are away from their homes at school and at work and, therefore, shorn of the influences that otherwise would tie them close to the influence of the Church.

WHEN the Lord revealed the name by which his Church was to be called, he gave some other instructions as to what that Church was to do. He said:

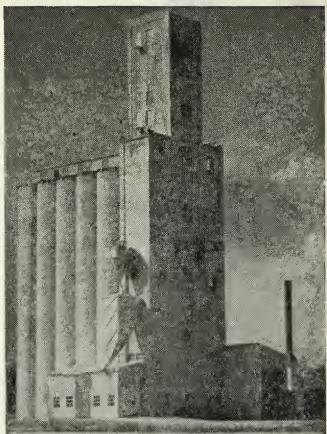
And that the gathering together upon the land of Zion and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth. (D. & C. 115:6.)

As I have thought of that refuge which the Lord designed his organization to be, I have thought of those agencies within it, one of which Elder Benson spoke so eloquently about in his Church of the Air address this morning, the home. He quoted the scripture which we have had repeated time and time again as a quotation from the revelation of the Lord. After the

(Continued on page 338)

From Welfare Square go relief packages to the members of the world, proving that Latter-day Saints are doors of the world as well as believers in God. Elder Harold B. Lee, has been on the welfare committee since its inception.

—Photograph by Lloyd J. Byars





Apaches near Cherry Creek, Arizona. Boy in front is Spencer Kimball Tenijeth.

Missionary service to the Indians is no new feature in the Church, but there is an increasing need felt for activity in restoring to these people the heritage of the gospel. Elder Spencer W. Kimball has been most active in the promotion of this missionary service to the Indians.

I WOULD be most ungrateful if I did not acknowledge the prayers of the Saints of the Church in my behalf and thank my Heavenly Father for the restoration of my health. It was a great disappointment to be unable to attend all the sessions at the last conference, and I am grateful to be here today.

May I preface my remarks today by referring to the account in Luke of the story told by the Savior to a certain young lawyer who wanted to know what to do "to inherit eternal life."

He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

And he said unto him, Thou hast answered right: this do, and thou shalt live.

But he, willing to justify himself, said unto Jesus, And who is my neighbour?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

And went to him, and bound up his wounds, pouring in oil and wine, and set upon his own beast, and brought him to an inn, and took care of him.

And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou,

"...who is my NEIGHBOR?"

By Spencer W. Kimball OF THE COUNCIL OF THE TWELVE

was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, go, and do thou likewise. (Luke 10:26-37. Italic speaker's.)

MAY I now speak of a people who went down from Jerusalem to America, and who after many days fell among thieves which stripped them of their raiment and wounded them and left them half dead—a people who were victimized by men considered by them to be gods, stripped of their gold and precious things, dispossessed of their cities, their homes, their soil; robbed of their liberty, enslaved, and branded as cattle—a people who fought their way down the bloody path of civil war into degradation, filth, idleness, idolatry, cannibalism—a people who were stripped of their homeland, their forests, their grazing lands, their game, and their fish, pushed by the invaders into ever-decreasing territory until they were imprisoned in reservations and exploited.

I speak of the children of God, the children of the prophets, the seed of Joseph, the remnant of Israel, the children of the covenant, a branch of the tree of Israel—wanderers, lost in a strange land—the American Indians, the Mexicans, and other mixed bloods whom we generally call Lamanites.

I hope that the eloquent appeal of Brother Romney in this conference will be heeded and that a new fire of enthusiasm for the Book of Mormon has been kindled in each of your hearts. And I hope that you will develop an increased sympathy and affection and brotherhood for these people whom the prophecies concern. Elder Thomas E. McKay spoke of the Lamanites whom he had recently visited in Mexico. There are scores of millions of pure Indians and other scores of millions of mixed bloods in these Americas. We are doing good work in practically every mission in the Americas with the children of the covenant, and now a new program is being introduced in the stakes of Zion.

But we still find race prejudice and intolerance on the part of many non-Indians concerning the Lamanites. Often they are excluded from cafes, hotels, schools, and are made to feel unwelcome in church gatherings.

You have read of their weaknesses and sins and crimes. You have seen them languishing under their curse. They have suffered much and endlessly. But have you recalled their virtues, their

Address delivered at the Monday afternoon session of the 119th annual general conference, April 4, 1949, in the Tabernacle

strengths, and the promises and covenants made to them?

Have they not eaten husks long enough? Has not their day of restoration come? Can we not forgive their trespasses that we might in turn be forgiven?

Intolerant people reproachfully indict these red men saying: But they are illiterate! Yes. They are mostly illiterate, but when the conquerors fulfil solemn treaty obligations and give to the children of the conquered an education equal to that received by the children of the conquerors, illiteracy will be eliminated.

Prejudiced people who enjoy limitless luxuries say: But the Indian is economically a failure. Yes. His economic status is deplorable, but when his education and opportunity parallel our own, he will be independent and self-supporting.

A people surrounded by wealth, hospitals, doctors, and nurses say: But the red man is not sanitary—he lives in filth and disease! Yes. The solitary places given him in exchange for his rich and fertile America, are barren, dry, and not conducive to good living. But give him accredited schooling in our own incomparable educational system, so that he may buy medical service, enjoy modern utilities, live in good homes, and he will not be diseased nor unclean.

People who have inherited the good things of an invaded land say of the Indians: They are inferior! Yes. They do suffer from an inferiority complex that is well-nigh annihilating. Prisoners of war, slaves, and downtrodden people usually develop such a complex. But give them comparable education and opportunity with their non-Indian brother, acceptance and brotherly love by him, and they will emerge a rejuvenated people, the equal of the white man.

MAY I say that if we as a nation and as a people can ever justify our invasions of these Americas, and our conquest of his promised land and the subjugation of the Indian, certainly it will not be by passing by on the other side, as did the superior priest, or the (Continued on page 333)

AMERICANS, from the very inception of our nation, have been lovers of home. It has been our primary educational institution and the center of economic, social, and cultural interest. Our homes have been the bulwark of the nation and the most fundamental institution of society. What fond memories and emotions have surged up in our hearts at the mere mention of home, family, parents, children, brothers, and sisters! Some of the sweetest, most soul-satisfying impressions and experiences of life are associated with home and family ties.

But all is not well with this most basic institution, the American home. In fact, it is in grave danger, if not in deadly peril. There is convincing evidence that a creeping rot of moral disintegration is eating into the very vitals of this temple of American civilization. It gives cause for serious concern.

Marriage, the home, and family are sacred institutions. They are not man-made, but have been established by a kind Providence for the blessing of his children. In the record of that first marriage recorded in Genesis, the Lord makes four significant pronouncements: first, that it is not good for man to be alone; second, that woman was created to be a help meet for man; third, that they twain should be one flesh; and fourth, that man should leave father and mother and cleave unto his wife.

Later, as though to re-enforce the earlier statement, the Lord said:

... What therefore God hath joined together, let not man put asunder (Matthew 19:6);

also

Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else. (D. & C. 42:22.)

Children are likewise counseled in holy writ in their duty to parents. Paul the Apostle wrote:

Children, obey your parents in the Lord: for this is right.

Converts to the Church throughout the missions caught in the holocaust of war received proof of the brotherhood of man in the assistance from the Church welfare. Elder Ezra Taft Benson administered the aid in Europe, assisting those in Holland as well as in other countries.

—Photograph, courtesy Cyril Drew Pearson



•—OUR HOMES—•

DIVINELY ORDAINED

By Ezra Taft Benson

OF THE COUNCIL OF THE TWELVE

Honour thy father and mother; (which is the first commandment with promise),

That it may be well with thee, and thou mayest live long on the earth. (Ephesians 6:1-3.)

REGARDING the divinely appointed responsibility of parents, the sobering counsel is given that

... they shall also teach their children to pray, and to walk uprightly before the Lord. . . . And . . . inasmuch as parents . . . teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, . . . and the gift of the Holy Ghost . . . the sin be upon the heads of the parents. (D. & C. 68:28, 25.)

These and other similar scriptures make crystal clear the divine origin of marriage, the home, and family, the heaven-imposed responsibilities resting upon the parents and the penalties imposed when laws governing these hallowed institutions are disregarded.

History reveals that the early pioneers of America recognized and honored these obligations. They were blessed in their homes and families for so doing. Does our record today merit like blessings? If we fail to accept these obligations and to keep the American home morally and spiritually sound, the very future of the nation will be in jeopardy. The choice is ours as parents and citizens.

The facts are not reassuring as we soberly appraise them. Far-reaching changes, resulting from industrialization, concentration of populations, commercialization of recreation, and other activities once performed in the home, all tend to lead away from home associations.

Address presented as the "Church of the Air" sermon over Radio Station KSL and the Columbia Broadcasting System, Sunday, April 3, 1949, at 8:00 a.m., Mountain Standard Time

Accompanying these changes, and in some measure resulting from them, has been a marked increase in pleasure seeking; the mad rush for money and other material things; the unwarranted indulgence of personal gratifications; the insidious inroads of tobacco, liquor, gambling, and many other tendencies in our complex modern civilization. All these have exerted a pulling power away from the home and have weakened its structure.

There seems to be a tendency for many married people to become soft and to seek a life filled with ease and the pleasures of the moment. They invite the pleasure of conjugalitv but often refuse to shoulder the responsibility of parenthood. Reliable reports indicate that approximately forty percent of the married women have no children whatever or only one child.

The divorce record continues upward at an alarming rate. Fifty years ago there was a ratio of one divorce to every sixteen marriages; by 1946, one to every three. In some American cities divorces nearly equal marriages. Reports show that two-thirds of those seeking divorces have no children.

Frequently in homes where no formal divorce has occurred, there is unhappiness due to infidelity and lack of harmony and filial affection. It is largely from such broken, bad, and neglected homes that our youthful delinquents come. According to J. Edgar Hoover, director of the F.B.I., "The actions of the majority of them were—and are—directly related to the conduct of their parents." Yes, crime begins at home.

In view of these and other well-known but distressing facts, what should be done? Can we safeguard the home and stabilize family life? Can the deterioration in home life be checked and corrected? If not, what is our future?

No nation can rise above its homes. The church, the school, and even the nation, stand helpless before a weakened and degraded home, in building character. The good home is the rock foundation—the cornerstone of civilization. If this, our nation, is to em-

(Continued on page 279)

THE IMPROVEMENT ERA

Five years ago, I stood at this pulpit trembling from head to foot, when I accepted a call to the Council of the Twelve. I have lived now these five years, in close association with the men you sustained today as the leaders of this Church. I have come to know them well. I knew most of them well before I came to this position, but not nearly so well as I now know them.

I have discovered that these men are great men—great in the sense of true greatness. I know that in the Presidency of the Church are men who are great in the same sense in which Lincoln was great. I know they are prophets of God in the same sense in which Moses and Jeremiah and Elijah, Peter and Paul were prophets of God. I have discovered that these men do not have any selfish motives, that they are giving of their time and their talents, of their physical and mental and spiritual strength, giving all they have for the upbuilding of the kingdom of God. I have discovered that they are honest and true; that they are faithful and devoted; that they love the Lord their God with all their hearts, and with all their souls. I know that they are men of God in the real sense of the word.

And so I was thrilled as you voted here today on these men, thrilled to see this vast ocean of hands come up in a sustaining vote for these men whom you accept as your prophets, seers, and revelators. As I saw those hands, and raised mine with yours, I couldn't help thinking of some of the insulting letters that come to these brethren from men and women who think that these men would lead you astray—letters from men and women who do have selfish motives—letters from people who would trip up the prophets of God if they only could.

I want to bear you my testimony, and I do it with God as my witness, that these men who lead your Church are honest, true, great men of God; that they do receive the revelation and the inspiration of the Almighty; that they are guided by the Holy Ghost; that this is God's Church; and that if you desire to have guidance from heaven, then you follow the guidance of these men whom you sustain as the

Address delivered at the Wednesday morning session of the 119th annual general conference, April 6, 1949, in the Tabernacle

MY TESTIMONY

By Mark E. Petersen

OF THE COUNCIL OF THE TWELVE



—Photograph by Dr. E. V. Spockman

From Canada came John Taylor, a most capable missionary, later to become president of the Church. The Alberta Temple at Cardston proclaims to those who seek truth the glorious eternal principles that Elder Mark E. Petersen proclaimed as a missionary in Canada.

prophets of God. They are prophets. They are prophets just as Jeremiah and Moses were prophets. They are Apostles in the same sense in which Peter, James, and John were Apostles, because those three gave the powers of the apostleship to modern men, and those powers have been handed down to the men who stand and sit before you today.

I think it is a very serious thing when anybody raises his hand against the prophets of God. Have you read carefully the story of Jeremiah in the Old Testament and seen there how men and women raised their hands and their voices and their heels against the prophet? I want you to know that it is just as serious for us

who live today to raise our hands against these modern prophets as it was for ancient Israel to raise their hands against Jeremiah whom they put in a dungeon and whom they would have been glad to see die.

THIS is a great Church. It is indeed the kingdom of God. We have a great man at the head of the Church. He is the revelator, the seer, and the prophet of God in this day. It is a reality that we walk in the presence of a living prophet of God. Let us be willing to accept him as such. And these others who uphold his hands and sustain him, likewise are the prophets of the Lord.

I am grateful for the experience of the past five years. I have learned a better appreciation of this the great restored Church, of its principles, of the men who lead it. I humbly submit to you my solemn testimony that Mormonism is true, that the restored Church, the Church of Jesus Christ of Latter-day Saints, is God's own Church, and that through it we find salvation.

May we have the courage to live the gospel. May we have the courage to keep the commandments. May we have the loyalty to stand by and follow the leaders, whom God has placed in the earth in these last days, is my humble prayer, and I ask it in the name of Jesus Christ. Amen.

OUR HOMES—DIVINELY ORDAINED

(Continued from page 278)

dure, the home must be safeguarded, strengthened, and restored to its rightful importance.

To do so, we must start with youth—our boys and girls. They must know that the foundation of a happy home is laid during pre-marital days. Their relationships should be on a happy but high plane. There is grave danger in loose and promiscuous relations of young people. The harmful effects of

unseemly familiarities are carried over into married life and tend to weaken the structure of the home. Unchastity is the most damning of all evils, while moral purity is one of the greatest bulwarks of successful homemaking. Happy and successful homes cannot be built on immorality.

MAY I, as a member of a large family of children and a grateful father

(Continued on page 332)

WE SHOULD IMPROVE OUR COMMUNITIES

By Henry D. Moyle
OF THE COUNCIL OF THE TWELVE

Address delivered at the Monday morning session of the 119th annual general conference, April 4, 1949, in the Tabernacle

My brethren and sisters, I wish it were possible this morning for me to express to my Heavenly Father the gratitude there is in my heart for the restoration of the gospel of Jesus Christ in these latter-days. I am sure that if we serve all the days of our life and render to this work the utmost of our ability in furthering its progress, that we will not have shown fully the appreciation which I know we all hold. It is glorious for me to contemplate the possibilities that the gospel gives to us in life, the blessings that it has bestowed upon us thus far in our lives. I marvel as I go through the Church and receive of your kindness and your hospitality and your faith and prayers in my ministry, at the growth and the development which I, in turn, see in you, who are faithful to the offices and callings which you fill and who are rendering the service that you do render to the children of our Heavenly Father. I am certain that I can never do enough in my life to compensate my Heavenly Father for the testimony that he has given me of the divinity of the work in which we are engaged. More priceless than all else is the knowledge that I have that Jesus is the Christ, the Son of the Living God, and that he called upon the boy Joseph Smith to be his prophet in these latter-days and to restore to this earth his gospel for the salvation, and, through our obedience, the exaltation of mankind.

We may sometimes feel that this work is purely spiritual but there is no phase of life that we can afford to overlook in fulfilling our obligations to our Heavenly Father and to the priesthood which we hold. We must be conscious of the fact that the adversary is at work, utilizing every agency of which he can conceive. I am sure we are all agreed that his imagination is almost limitless, to bring about the downfall of the work of truth and righteousness here upon this earth. Where he finds us to be vulnerable either in our thinking or in our lives, there is where he is going to get in his work most effectively. He is causing us in our thinking to be led to

adopt the philosophies of the world. We are easily led. I am sure that flattery is one of the greatest implements or tools that the adversary has at his command. You and I, today, must fortify ourselves against unrighteous flattery, in fact, I feel to say, any kind of flattery at all, to keep our feet on the ground and our thinking clear and to see to it that we devote our spare time to studying the principles of the gospel, that no philosophies of men will have any room in our thinking, nor shall we have time to devote to the reading of such.

We are called upon in our daily lives, in this great country in which we live, to exercise our rights of citizenship. I wonder sometimes if all of us are conscious of the power that we possess in this respect. We have had a great deal said at this conference, to which I can very happily say amen, concerning the family. I wish we could all take to heart every word that Elder Ezra Taft Benson said in his address on the "Church of the Air." I rejoice in his courage to tell the people of the world that which is destroying the home. To point out to them the way in which the home can be built up and strengthened. What I want to emphasize today, if I may, is the fact that the home in which we live and in which we rear our children is located in a community or vicinity, or city. We cannot keep out of our home the influences which we find in these centers in which we live. We need to call upon our Heavenly Father to give us the inspiration and the foresight, first of all, to know what to do and then the courage to accomplish it.

I want to say a commendatory word to those who sat in our last state legislature. May the Lord bless them for their efforts to make of our state and of our communities a better place in which to live and a better place in which to rear our families. I owe a debt of gratitude beyond measure to my parents, to my brethren and sisters who lived in this state when I was a boy for the fact that they kept the town in which I

was reared as clean as it was kept. It is now our duty to keep the youth of Zion from as many temptations as possible and to give them the same opportunity that many of us have had to develop faith and to grow in righteousness and to overcome the weaknesses of the flesh in an atmosphere peculiarly adapted to such purposes. I feel to commend all of the Latter-day Saints today for the efforts that they have extended to make of their communities, in a civic sense, a proper place to live. But I am certain that you will all agree with me that we still have a great work to perform in this connection, and we cannot delay nor overlook the slightest opportunity.

We sometimes permit ourselves, around election time, to become concerned with politics. We should always be active. Now is the time to prepare for the next election. It is upon politics we must rely in large measure for the kind of government that we have. In turn we must rely upon that government for the protection of our rights, for the enforcement of our laws, and for the protection of our principles. Now these things go to the very root

—Photograph, courtesy Louis J. Haws



All peoples are equal before the Lord, and to those missionaries have carried the gospel message, afoot, by train, and on bicycles. Elder Moyle helped develop the welfare plan which carried assistance to the German Saints.

of life itself and of our growth and development in the gospel. We cannot afford to neglect to do our duty as citizens of this great United States and as citizens of the state in which we live. Those of you, my brethren and sisters, who come from the countries outside the United States, so far as the laws of those countries permit, should exercise the same influence there as we undertake to exercise here under our laws. We have the power, we have the leadership and the strength in this Church to make our views known. Even though we may be a minority, in some places, we have the power to convert every person who thinks right and who desires the right, to our cause. I have the abiding conviction within me that there are none of us living in any communities anywhere but what the great majority of the people—our friends, our neighbors, our

(Continued on page 330)

THE IMPROVEMENT ERA

"The Time of Your Life"

By Mary Brentnall

THE other day a very interesting letter arrived at our home. It came from a young missionary in Europe. The first paragraph was full of expressions of joy in his work, love for the people, determination to do more than was expected of him. All this was delightful though usual. But then it stopped abruptly, and a new paragraph began like a change of program after an intermission.

"I get so mad at myself," it said. "Why didn't I go on with my violin lessons? Why didn't my mother make me? Why didn't I study the scriptures more seriously? Why didn't I grasp every opportunity that would help prepare me for this work which seems to me to be the most important thing in my life? The only thing I'm really prepared for is basketball. Maybe that's pretty important, too—anyway we do a lot of it. But glory, how I wasted my time before I came over here."

I smiled a little thinking of Larry as I knew him in high school—racing around after classes, sometimes between classes, even during classes in an old "jalopy," stripped to its skeletal frame—forerunner of today's "hot rod." The old racer worried his father because it took more money for gas and other upkeep than the boy or his parents could afford. It worried his mother because he drove too fast; and it worried both of his parents because he stayed out too late in it. Now it seemed to be worrying Larry because it had wasted too much of his time. And, like so many other things, wasting time is fun at the moment but plenty painful in retrospect.

Larry's letter made me squirm a little myself. I began to explore some of the dead-end days of my own high school youth. The long experimental hours in front of a mirror—trying my hair one way and another—deciding whether it should be bangs or bob. The half-hearted study that alternated with wistful window gazing. Right now I am wondering how much time I could have salvaged long ago for piano practice, one of my dearest but most forlorn hopes today.

It reminded me somehow of a mother I know who spoke thus of her high school daughter: "Sue is so extravagant about clothes. I'm almost beside myself. She feels that she has to wear something different every day. Young people today seem to feel that it is as disgraceful to wear exactly the same clothes two days in succession as it would be to fail to clean their teeth. True—they're resourceful and ingenious about it, and Sue makes most of her own clothes, but the whole point of view is so extravagant that it appals me. It's not only the money involved but the colossal waste of time on trivialities. Clothes aren't all that

important. These young people are wasting the most valuable time of their lives."

Youth is surrounded with the temptation to waste money on cars, excessive clothes, shows, records, food; but even more serious, because it is so deceptive, to waste time in minutes, hours, days—even years. Wasting money catches you up pretty quickly—you can't go on too long without getting into trouble, but wasting time keeps you fooled. You can go on making promissory notes on the future and never realize that it's "later than you think" until it's a lot later than you think. In youth, time has a large, cushiony, redundant feel, but in later years it seems to slim down to the most meager proportions.

"Everyone has twenty-four hours a day" sounds so factual—so right, until you find that, because you haven't used your twenty-four hours in youth to the best advantage, you haven't enough impetus to escape from the twenty-four hour treadmill of adult life. You are forever trying to catch up with the things you wish you'd done years before. That, my dear friends, is what is known as "frustration."



SOME of this, of course, is inevitable. If we were so wise and disciplined as always to use our time to the best advantage, there would probably be no need for the experience of life with its constant little deadlines to meet; with its clocks ticking and chiming as continual reminders that "time marches on"; with its little alarms, and whistles, and bells that nudge us into line; with its dawns and noons and twilights to spur us into renewed effort. Life seems completely controlled by time. It is wound up like a clock. But if we watch it a little in our youth, learning its value, accepting its limitations and restrictions, our timing will be more efficient and less burdensome in later years. If we serve it faithfully in youth, it will serve us better in adulthood.

Wherein do we fail? What makes us profligate with time?

First, *procrastination!* Do you get to work as soon as you should or do

you wait until the last possible moment? Did you write this week's theme on Monday afternoon or did you wait until 2:00 a.m. Friday morning, or even until 3:30 p.m.—slipping it under the professor's door instead of on his desk? Procrastination is not only a delaying, wasteful habit in itself, but it also puts you bang up against all the difficult emergencies of life. A last minute sprint to cover an assignment can miss the goal completely. A visit from Aunt Agnes, a disabling cold, an invitation to a show, or even a request from mother to set the table for dinner can throw you into a "tizzy" because you have allowed absolutely no slack or permitted no elasticity in your schedule to take care of these possibilities.

I have a friend who says that his father taught him never to make a decision until one-half second before the last possible moment when that decision could be made. The idea was that only then could all pertinent evidence be assembled and a correct decision reached. Well, that's all right if you are absolutely sure when that last possible moment is and equally sure that you will be alive and in your right mind at that time, but I can't see why a few minutes or a few days earlier your mind and heart and spirit couldn't unite on the problem and get

Let's Talk It Over

it out of the way with more real inspiration. You could still change your mind at the last minute, if necessary. But even if you procrastinate on actual decisions, you should be able to act on those assignments which require only straightforward effort and concentration. Your disposition, nervous system, health, and happiness will be vastly improved by prompt action. Get that geometry lesson out of the way early. Do your cello practising as soon as the day's schedule permits; iron that blouse now; and hang up your clothes as soon as you've finished reading this. These are habits to cultivate if you want to learn how to handle time.

SECOND, *laziness!* This is, of course, a double cousin to procrastination. Yet it isn't quite the same because laziness connotes doing nothing, while procrastination suggests putting off performance through fear, timidity, (Concluded on page 351)

The Source Of HAPPINESS

I WISH to acknowledge all that has been said so far in this conference and ask that I shall also have a portion of your faith and prayers in my behalf, as has been requested in the prayers of this conference.

I am sure there is no happier gathering than we have here today, for I don't think there are any happier people than those who are active, faithful members of the Church. Inasmuch as we have gathered here together to receive of more encouragement and help in performing our responsibilities in the work of the Lord, I am sure the Lord will answer that prayer for us.

I am happy in my testimony of the gospel, in the knowledge of the gospel with which the Lord has blessed me.

As has been said, happiness has been the goal of man since the beginning of time, for man is that he might have joy. When Moses reached the age of 120 and it was time for him to depart this life, he commanded that all the children of Israel be gathered together that he might speak to them. He said, "Come, therefore, let me suggest to you by what means you may be happy."

Moses had been an instrument in the hands of the Lord, to bring many blessings to the children of Israel. Through Moses they had been released from bondage and delivered from Egypt. He had traveled with them for forty years in the wilderness, teaching them the will of the Lord. He had gone through many trials and hardships with them and for them. Together they had suffered hunger, thirst, and had fled before their enemy. Now at the end of his life, when men are most serious, he called them together to give them instructions. Uppermost in his mind for the hosts of Israel was their *happiness*. He continued:

O children of Israel! There is but one source of happiness for all mankind, the favor of God; for he alone is able to give good things to those that deserve them, and to deprive those of them that sin against him; towards whom, if you behave yourselves according to his will, and according to what I, who well understand his mind, do exhort you to, you will both be esteemed blessed, and will be admired by all men; and will never come into misfortunes, nor cease to be happy . . . (Josephus, Book 4:8.)

After standing the test of thousands of years, it is still just as true today for all mankind; for true happiness and joy come from the favor of God. How can we obtain the favor of God in our everyday walks of life? The Lord has given us commandments, obedience to which will insure our happiness, if we will only heed them. First and foremost, ". . . love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

(Deut. 6:5.) If our hearts are filled with love for God, then they are also filled with love for our fellow men. We will be glad to lend a helping hand or give a cheering word to a neighbor. And right here let me say, that love, like charity, begins at home. If you are fortunate enough to have a home and a family, your chances for happiness are *unlimited*. But it takes love—plenty of love to make a home happy. The more we give in understanding, sympathy, and service to others, the happier we are. And love is kind—it is ready to overlook failures and try again. If we could only keep our hearts filled with love, this earth would be a heaven of happiness.

Do you remember the song in our hymn book,—"Love at Home"? It is such a beautiful song. Next time you are tempted to let something other than love creep into your heart, sing it and see if it doesn't help. There is a sure method of keeping in the favor of the Lord. When we are in constant communication, we cannot go astray. Each morning, throughout the day, and at night, we ask God to let his

Spirit be with us to guide us in all that we do. It is like the beam that guides the pilot of an airplane. As long as he is on the beam, he knows that everything is all right, but he must not stray too far or he loses the beam. We have a conscience, each of us, that will tell us if we are not on the beam. There is no surer way to unhappiness than to carry a guilty conscience constantly for a companion. Don't do it. Get on the beam. There are many other things which contribute to our happiness, and God has given us instruction concerning these things. Our capacity for enjoying life is greater if our health is good. It is hard to be happy if we are always tired. The Lord told us how to keep from being weary and keep our minds invigorated. He said:

... retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated. (D. & C. 88:124.)

With every blessing, however, the Lord has put a price or a law upon which each blessing is predicated. For keeping the Word of Wisdom he promises:

And all saints who remember to keep and do these sayings, walking in obedience

BY
Eldred G. Smith
PATRIARCH TO THE CHURCH

Address delivered at the Sunday afternoon session of the 119th annual general conference, April 3, 1949, in the Tabernacle

Switzerland, a land of great contrasts and surpassing beauty, has long been a favorite field for the missionaries. It was in the Swiss-German Mission that Eldred G. Smith, Patriarch to the Church, served.

L. D. S. Chapel, Basel, Switzerland



—Photograph, courtesy Cyril D. Pearson

to the commandments, shall receive health in their navel and marrow to their bones; And shall find wisdom and great treasures of knowledge, even hidden treasures; And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. (D. & C. 89:18-21.)

The nineteenth verse is to me most important. They "shall find wisdom and great treasures of knowledge, even hidden treasures." Is there any greater happiness that can be given to man than the testimony of the divinity of this gospel and the plan of life and salvation? That knowledge comes only from the Holy Ghost. Again the Lord promises, ". . . prove me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." For the price of this source of happiness, the Lord says:

Bring ye all the tithes into the storehouse; that there may be meat in mine house. . . . (Mal. 3:10.)

THE Book of Mormon records the promises of prosperity to those (Concluded on page 326)

THE IMPROVEMENT ERA

IN 1832, in what is designated a revelation on priesthood, the Lord spoke rather sharply, referring to the whole Church as being under condemnation because of their unbelief and because they had treated lightly the things they had received; and this condemnation, he said,

... resteth upon the children of Zion, even all.

And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written. (D. & C. 34:56-57.)

Brother Merrill's statement this morning that he was not going to teach anything new, recalled to my mind a conversation he and I had on the way home from a conference assignment a few weeks ago. I said, "Brother Merrill, have you a subject for me to discuss at the general conference?"

"Well, Brother Romney," he answered, "I can tell you this, that neither you nor I are under any responsibility to teach any new doctrine. I am going to talk about some fundamental principle of the gospel."

In thinking over the fundamentals of the gospel, the fundamentals of the restoration, I remembered that in point of time the first great fundamental received was the vision of the Prophet Joseph Smith. Following that vision came the Book of Mormon, given to the world as a revelation from God. I remembered, too, that six months ago President George Albert Smith, speaking to the General Authorities of the Church and mentioning some subjects that might be discussed at conference time, referred to the Book of Mormon.

The BOOK OF MORMON

Address delivered at the Sunday afternoon session of the 119th annual general conference, April 3, 1949, in the Tabernacle

BY

Marion G. Romney

ASSISTANT TO THE COUNCIL OF THE TWELVE

that event it will advise him of his awful fate unless he changes his ways.

Very early in my life I became somewhat acquainted with the Book of Mormon. The other day while going through some old records, I found a notebook I had used while in high school in one of the Church academies. In it I had written a short outline of each chapter in the Book of Mormon. I appreciate that training.

A FEW years ago as I began to practise law, members of my family were a little uneasy. They were afraid I would lose my faith. I wanted to practise law, but I had an even greater desire to keep my testimony, and so I decided upon a little procedure which I recommend to you. For thirty minutes each morning before I began the day's work, I read from the Book of Mormon—I read also from all the other standard works of the Church, but I am talking now about the Book of Mormon—and in just a few minutes a day I read the Book of Mormon through, every year, for nine years. I know that it kept me in harmony, so

And now I, Nephi, cannot write all the things which were taught among my people; neither am I mighty in writing, like unto speaking:

My, how I would have enjoyed hearing him speak! When I read his writings, they well-nigh overcome me. In the following words he gives the key to his powerful speaking:

... for when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men. (II Nephi 33:1.)

I pray that while I speak I shall have the spirit of the Holy Ghost, and I pray that you will have the same spirit, that we may all be edified.

The first reason for reading the Book of Mormon which I want to mention is that it is approved by the highest authority in the universe, the Lord himself. He said to the Prophet Joseph Smith, "Behold, thou wast called and chosen to write the Book of Mormon." (D. & C. 24:1.) Later on, when the Prophet Joseph Smith received the record, the Lord said that he was given

... power to translate through the mercy of God, by the power of God, the Book of Mormon. (*Ibid.*, 1:29.)

After the Prophet Joseph had translated that part of the record which he had been told to translate, the Lord said: "... and as your Lord and your God liveth it is true." (*Ibid.*, 17:6) and "... contains the truth and the word of God." (*Ibid.*, 19:26.)

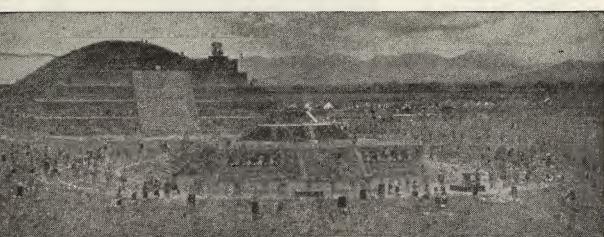
Here are some more things the Lord said about it:

... a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also. (*Ibid.*, 20:9.)

And the Book of Mormon and the holy scriptures are given of me for your instruction. (*Ibid.*, 33:16.)

... the elders, priests and teachers of this Church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon. (*Ibid.*, 42:12.)

ANOTHER reason I like the Book of Mormon and want you to read it is that it will sustain you against attacks being made by the modernists against that other great scripture, the Bible. The Book of Mormon is not only a new witness for God; it is also a witness to the truth of the Bible. If I had the time, I could give you many (Continued on page 328)



Pageant held at site of early American ruins. The dramatic history of the Spanish-American people has prepared many to heed the missionary message. The pyramids have been the scene of many pilgrimages by Mexicans and missionaries. Elder Romney was born in Juarez, Mexico.

It is about the Book of Mormon I want to talk today. I do so with just one objective in mind: To get you to read it.

I have read it a little, I believe in it, and I love it. I recommend that every person within the sound of my voice read the Book of Mormon. I can testify, as did Nephi, that the things written therein persuade all men to do good. It will enrich the life of every person who will read it, unless he is in rebellion against the truth; and in

far as I did keep in harmony, with the Spirit of the Lord.

Now I want to tell you a few reasons why I think you and I should read the Book of Mormon. I hope that while doing so, I shall enjoy the spirit of the Book of Mormon.

I do not know any single verse which impresses the spirit of the Book of Mormon on me more than the first verse of the last chapter of Second Nephi. As that great prophet approached the close of his record, he said:

There Is POWER In PRAYER

Address delivered at the Sunday afternoon session of the 119th annual general conference, April 3, 1949, in the Tabernacle

SUCH inspirational music as our wonderful choir always furnishes brings us near to our Father in heaven.

I was impressed also, as were you, with the opening prayer. I trust it may be answered, especially in my behalf. I believe in prayer, the power of prayer; and I sincerely desire, my brethren and sisters, and would appreciate a silent prayer at this time by all of you in my behalf.

I am happy that the mission presidents and their wives are with us in this conference. The mission presidents depend so much upon their wives that I am sure they are all happy that their wives were also invited to come to this conference. The more I associate with you mission presidents and you stake presidencies, the more convinced I am that the leaders who are responsible for calling you are inspired of God.

Sister McKay and I just recently returned from a tour of the Mexican Mission where President Arwell L. Pierce and his lovely wife are in charge. They have done and are doing a wonderful work. It was one delightful surprise after another to go through their mission with them. We were delighted to meet so many fine missionaries there—142 of them—and twenty of those 142 we were glad to find were native Mexicans, full-time missionaries, and doing a splendid work. With the experience that these young people are getting, I am sure they will be future leaders, not only of the Church but will also probably occupy state and federal positions.

We were delighted also to find several very fine meetinghouses with chapels not too large, commodious recreation halls, classrooms, baptismal font, Relief Society rooms with modern kitchens adjoining. The architecture is Spanish and with the red-tiled roofs and the white walls these meetinghouses stand out as monuments of good fellowship. The new chapel at Chautla dedicated last year by President McKay has now been parked with a hedge, shrubbery, trees, and lawn, under the direction of Brother Abeig, who has supervision of the buildings and grounds, and it is now referred to proudly by the citizens as the "House Beautiful." Splendid progress is being made especially by applying the program of the M.I.A., supervised recreation. The Spanish people love to sing and to dance. Their Gold and Green balls are outstanding, as are also their quartets, their choruses, and their athletics. Basketball has swept

into the Mexican republic, and our missionaries are leading in that sport. They have played in two leagues and won the championship in both. The last one was in Mexico City. The final game of the series was being played. The score had been tied several times; and now with only four minutes to play, our team was behind. The captain, a sweet character, called time out. He said, "We got our heads together, Brother McKay, and we prayed." God bless him. They won the game by one point. They are making many friends also with their English classes. In Morelia, for example, a college town where they have been working less than a year, a meeting was arranged, and a program given by investigators. We have only two members there. They have an advanced English class and a beginners class. There were sixty-two at that meeting so they are making fine progress.

The mission home is a credit to the Church, beautifully located in a new residential section. It is what I call an ideal mission home, not just a place for the mission president and his wife, but a place where the missionaries are made to feel at home. Sister Pierce in her quiet, generous way, looking after everybody, can always make room for one more. When missionaries are ailing, they are brought to the home and nursed back to health. They are made to feel welcome. Each morning at seven o'clock a class in Spanish is held for the office force and those who are there recuperating. At eight o'clock the gong sounds; they come to breakfast; they sing a song around the piano and stand in a circle, and each one repeats in Spanish passage of scripture he must learn by heart, then they kneel in a circle in prayer. I think that prayer circle does more for these missionaries who are recuperating and probably a little discouraged and homesick, maybe love-sick, than almost anything else.

YES, there is power in prayer. I thought while participating in the fine spirit of those mission home prayers of an evil that has been referred to here already—the divorce evil. A menace to the very foundation of our government, of our civilization; it seems that the devil is using this weapon of divorce overtime, and I

By Thomas E. McKay

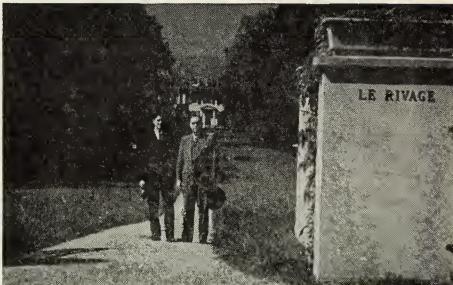
ASSISTANT TO THE COUNCIL OF THE TWELVE

believe that if a survey were made, very few, if any, of those thousands of couples who are applying for divorce would be found praying together, or who are having family prayer. I think prayer is a remedy for divorce.

One writer, in speaking of prayer, puts it this way, and I like it:

The most unused resource in the world today is prayer. The greatest undeveloped resource is faith and the greatest unused resource is prayer.

I like that, referring to *faith* and *prayer* as resources. I hope, in our Church, that is not true, but that prayer as a resource is used, and I am sure it is. Quite a number of articles are being written in our leading magazines and even books on "Back to God," "The Need of Religion," etc. I think it is a wholesome indication. I received something the other day from one of



—Photograph, courtesy Cyril Drew Pearson

The French Mission headquarters in Geneva, Switzerland, has been the scene of missionary activity for this mission to French-speaking peoples in France as well as in Switzerland. Elder Thomas E. McKay served in this mission.

my very dear friends, who calls on me occasionally and always brings me something worth while; he is ninety-two years old now. He said he has had ninety-two birthdays but is not nearly that old. He said, "I have here something, Brother McKay, that I think you will like on prayer." He said, "it is a clipping from one of our local papers. It is from Dr. Alexis Carrel, who is famed the world over after thirty-three years of biological research work in the famous Rockefeller Institute.

He says:

Prayer is not only worship, but it is also the most powerful form of energy that one can generate. The influence of prayer on (Continued on page 327)

THE IMPROVEMENT ERA



ABERYSTWYTH, WALES
Welsh singers have added much to the culture of the Church. Evan Stephens, tabernacle choir director and composer, came from Wales. Elder Clifford E. Young's heritage is that of the Welsh, an artistic and cultured people.

I CANNOT tell you how grateful I feel this morning for the privilege of being here and associating with you, my brethren and sisters, in this great conference.

For the past three months I have not participated actively in the work that is usually assigned to us and I come to you this morning expressing my gratitude to my Heavenly Father for the degree of health that I enjoy. There is something so uplifting in the association of the Latter-day Saints and when one misses it for a time he feels that great void that otherwise would not be there, and so I rejoice this morning with you in the privilege of being here.

I would like to direct my remarks this morning to something that has been on my mind for some time, prompted by some of the things that have happened in our nation, things that to me are serious and reflect rather a serious trend.

Not long ago there came to our shores one of the greatest pianists of our time, perhaps the greatest since Paderewski. He was not permitted to remain here and was told to go back to the country from whence he came, the reason being given that he had performed under the Hitler regime in Germany. And then, too, we had a great singer come, one who had been here before but because she had joined her husband in Norway she, too, would have been barred except for fact that she went to Canada where she was permitted to land and then she finally was admitted into our country. We were to have a great symphony leader come as a guest artist, just temporarily but we said "No." When the recent revolution in China took place and the great leader of the Chinese forces was deposed, the sentiment was immediately expressed that he should be brought to trial—they didn't say for what crime—they had in mind, no doubt, the war trials that we have been reading about. All of these things are disturbing because they reflect an attitude of hate.

This attitude of hate, this spirit of revenge is not in harmony with the teachings of the gospel of Christ. The gospel is a message of love and tolerance and does not foster the spirit of hate or intolerance.

Intolerance is an evil that has plagued the Latter-day Saints since the organization of the Church, found-

ed in many instances on the fact that the motives of the leaders of the Church have been misunderstood.

I RECENTLY read a statement by one of our statesmen in which he said, "Every man has a right to his opinion, but no man has a right to be wrong in his facts." Recently it was my privilege to visit the Chicago Historical Association with my daughter. There they have a number of documents pertaining to the Mormons, both favorable and unfavorable, many of them are anti-Mormon, and in looking them over, almost without exception, they are based on a book that was written by an apostate in the days of the Prophet Joseph, a book written and published by John C. Bennett. He had enjoyed the Prophet's confidence. He had enjoyed the confidence of the Saints and then had committed himself, had violated the laws of the Church and the laws of the gospel of Jesus Christ and was excommunicated. He then impugned the motives of the Prophet Joseph. He immediately began to fortify himself. He questioned the motives of the leaders of the Church and wrote a book that has been the basis of practically all anti-Mormon books that have been written since. He is quoted freely and these documents that we had the privilege of inspecting reflected this spirit of hate, the spirit of questioning motives. In early days, in the days of Nauvoo, it was a time when people did question motives.

James G. Randall in his life of Lincoln has given us a very vivid picture of the conditions that existed in Illinois during the period from 1840 to 1850. This covered the period when the Latter-day Saints resided in Nauvoo. I quote from Dr. Randall's book:

Incredible quantities of liquor were consumed. Everybody, women and preachers included, were drinking liquor. Men were quick to fight and combats were brutal. Profanity was general and emphatic.

Men impugned other people's motives. As an example Professor Randall tells of Lincoln being employed one time as a storekeeper. In those days liquor was sold over the counter as were groceries and other necessities and because of this some of Lincoln's enemies charged that he was a liquor seller, carrying with it the imputation that he was a young man of questionable standards. As a matter of fact, Lincoln was known to be a young man of unquestioned integrity, and he advocated and stood for temperance, and it is said that when they came to notify him officially of his nomination to the presi-

Address delivered at the Monday morning session of the 119th annual general conference, April 4, 1949, in the Tabernacle

dency at his home in Springfield, he served water instead of liquor. That reflected his attitude, and yet his motives were questioned. I mentioned this because our people in the days of Nauvoo were the victims of hate, and motives were questioned and much of the persecution resulted from this unfortunate spirit of the times of which Doctor Randall speaks.

Now I would like to apply this thought on motives to our present day. We have just heard from Brother Moyle and yesterday we received from Brother Benson some sound counsel and from others, of course, in this conference, but I have in mind these two addresses. What are we going to do about it? Are we going to say, "Well, conditions are different. We are living under different circumstances. Our environment is different. We can't do these things." My brothers and sisters, the laws of God do not change. We can live just as righteously today as could the children of Israel under the mandate that came from God our Father to the Prophet Moses. They haven't changed. The words and the counsels of Jesus Christ have not changed.

THE Word of Wisdom was given one hundred and sixteen years ago and yet we have reservations in our minds as to whether or not we should keep that divine law. As Brother Moyle pointed out to us this morning, when the issue came before our legislature there was a question in the minds of some of us as to what stand we should take. Should there be any question as to the stand that Latter-day Saints should take on these matters? If just the Latter-day Saints would observe that part of the Word of Wisdom that has to do with liquor, think of the heartaches, the broken homes, the delinquencies of both children and adults, that would be prevented, we would in very deed be as a light upon a hill.

Now, one other matter. Thirteen years ago we were advised what we should do with reference to meeting the economical problems of our people and the spiritual problems for that matter. The depression had left serious scars and wounds everywhere. The Lord pointed the way, one hundred years ago, his way, as to what we should do relative to taking care (Concluded on page 324)

SYNOPSIS

IN the year 1851, President Brigham Young sent colonists to extend the Mormon territory to the south. Those who went had to fight four adversaries: the Utes, the Navajos, the renegade whites, and nature, which seemed at times the greatest adversary of all. No treaty with the United States could guarantee the settlers from the depredations of the Navajos. Even Kit Carson who displaced the Indians had found it impossible to quell them. Jacob Hamblin and Thales Haskell genuinely loved the Indians, and time after time won them to a reluctant peace, only to have it broken again because of the actions of the renegade whites. But at last the Mormons had begun their settlement, in the face of Indian attacks and nature.

VIII

WHEN the people of Bluff celebrated the first anniversary of their arrival, a practice which Bishop Nielson insisted on as long as he lived, their progress towards mastering the big objectives had served only to reveal the hugeness of the work before them. It meant the taming of fifteen thousand savages who saw themselves facing an invasion of white men and the prospect of losing their place and their liberty as a nation—fifteen thousand primitive souls as fickle and as imaginative as children, and as ready as a nest of hornets to get all worked up and swarm out to war.

How could a handful of impoverished people so much as begin on such a labor? This wild nation, hotheaded and superstitious, might rise up at any time in a frenzy of anger, obliterate the helpless fort, and race on with red hands to the unsuspecting outside.

Right at this time, although the celebrators in the fort knew nothing about it and were not to know for weeks to come just what had happened, the Piutes were staging a bloody massacre at Piute Springs, east of Blue Mountain. The fierce particulars of the murder could cause no surprise to the people of Bluff, but they had no inkling now of what was going on, and they celebrated the annual date of their arrival in peaceful ignorance of the black cloud soon to reach over them, cherishing still the fond hope that destiny would favor them on this forbidding front. While they danced and sang and related the good fortunes which had attended their efforts thus far, the Piutes robbed and murdered three men at the lonely Thurman horse ranch sixty miles away, and then headed with their plunder and the stolen band of blooded horses off in the direction of Bluff and the more inaccessibly parts of the country.

Five miles from the fort they appeared suddenly with their great drive of horses from a ravine, and seeing the herd of horses belonging to the Mormons, and guarded by a Mormon boy, they circled the herd into their roundup, and sent a bullet whistling over the head of the herder, as he, Joe Nielson,

The Fort on the Firing Line

By Albert R. Lyman

raced like the wind, dashing pellmell down the narrow trail in Cow Canyon, and through the gateway of the fort when the sun was dipping low on the horizon. His report spread consternation and alarm. Their herd was gone in a body, taken from their guard in broad daylight. Except for a few ponies and two teams they had been working, they were afoot.

LONG shadows from the setting sun stretched across the fort, carrying gloomy forebodings along with them. Even if they could mount all their men and go in pursuit, it would still be a dreadful hazard. Of their thirty men and boys, some were freighting between there and Durango, some away at work or hunting lost cattle, only a limited number at home. Suppose they could mount and arm twelve men—what could twelve men do to take their horses from that unscrupulous gang of robbers? The recovery of these horses would be a miracle, nothing short of it. Also, if twelve men were to be sent for the recovery of the horses, who would guard the fort with the women and children left in terror and suspense?

Notwithstanding all these terrible "ifs," they must have their horses. The women were no less resolute about that than the men, and no doubt equally capable of carrying on the warfare which was comprehended in the plan of the mission. Furthermore, and more important if possible than the horses, the Piutes must never see them show the white feather. Their prestige with these insolent Piutes must wave on high as their banner till such time as the Piutes could appreciate and respond to friend-ship.

IN the stillness of that April evening, eleven men rode out through the west gate of the fort, and the dull tread of their hoofs on the sand died away into the ominous silence of night. Wives and mothers and children laid their heads on sleepless pillows, listening in dread to the solemn and portending sounds of night—echoes in the towering cliffs—the moaning of the river, and the doleful barking of dogs in the Navajo camps beyond it. If they dozed in all those restless hours, it was to dream visions of torture, blood, their loved ones lying prone on the sand. When morning came at last, no tidings had come from the eleven who rode out through the west gate and away into the darkness.

Joe Nielson had observed that the Piutes were headed westward, perhaps for Butler Wash, and that was the objective of the men who started from the fort. They rode quietly and in single file along the sandy trail up Cottonwood Wash: Lem Redd, Jr., Kumen Jones, Platte D. Lyman, Jess Smith, Amasa Barton, Orin Kelsey. The complete personnel of that party is not on record. After traveling four miles in the darkness and stillness be-

(Continued on page 299)

Cow Canyon Dugway, the narrow pass through the cliffs to Bluff



THE WORD OF GOD

Must GO FORTH

By Levi Edgar Young

PRESIDENT OF

THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Sunday morning session of the 119th annual general conference, April 3, 1949, in the Tabernacle

THE young men and women in our schools and colleges are confronted with many conflicting ideas concerning religion and life. They become unsettled in their minds as they study our present-day problems. Attacks are made on their religious beliefs which have been held sacred by them ever since they were children in their homes. They often come to wonder about the teachings of the Holy Bible, particularly the belief in God and the gospel of Jesus Christ. They often become indifferent to what is right in their daily living. They have just cause to wonder! The fires of revolution are burning everywhere—I fear even at our very doors. In America, and of course in the whole world, we are in need of a spiritual awakening, an awakening that makes men respect old truths, the finer lessons of history, and the word of God; a realization that a man owes a lot more to his country, than his country owes him: a return to the old standards of character that makes it easy for a man to become indignant over corruption, and to hate sin and wrong. A study of the word of God, faith, and prayer will bring about a better feeling in the minds of the youth, and it is up to the fathers and mothers to be patient with their children, for they are living in a new age. Every household should keep in mind the two divinely appointed events in modern history around which must be centered our future lives as a people. The discovery of America was for a divine purpose, and the formation of this Republic was an event ordered of God for a glorious new day. The Prophet Nephi some six centuries before the birth of the Savior wrote:

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. (I Nephi 13:12-13.)

How deeply did Christopher Columbus feel the inspired directive purpose of God when he wrote of his discovery of America:

But these great and marvelous results are not to be attributed to any merit of



From the office of the President of the First Council of the Seventy goes the missionary message to every kindred, tongue, and people. President Levi Edgar Young himself headed the missionary call and served in the New England States Mission as well as carrying on his work as president of the First Council of the Seventy.

John Winthrop, one of the old Puritan fathers, write:

It will be a service to the Church of great consequence to carry the gospel into those parts of the world to help on the coming of the fulness of the Gentiles.

In his first inaugural address, Washington said:

Such being the impressions under which I have, in obedience to the public summons, repaired to the present station, it would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who presides over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that his benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to his charge. In tendering this homage to the great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own; nor those of my fellow-citizens at large, less than either. No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men, more than the people of the United States.

THE people whom Columbus found in America, and to whom Washington was the means of bringing a knowledge of an Old World, were a deeply religious people. In a recent visit to the Maricopa Stake, I was impressed with the group of Indians that was present. Noble-looking people, they were. Some of them were Navajos, some Zunis, and a few Apaches. In speaking to them, I recalled a visit, made to Boston many years ago, of some Zunis. We are told that they were taken down the harbor, that they might worship. Landing on an island, the Indians disappeared for a time, and on their return they walked into the sea, and, with deep solemnity, sang their mystic chant. They then threw out upon the air from their uplifted hands the grain they offered to the god of waters, and let it float away as a thanks offering. That was worship of the Great Spirit.

When Jesus sent forth the Twelve and Seventy as his ambassadors of the divine truths which he was teaching, he charged them to reproduce the miracles of his own personal ministry. Such an extension of his work was a part of his original project of evangelizing the country roundabout Palestine and eventually the world.

After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

Therefore said he unto them, the harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest,

(Continued on page 324)

GOSPEL POSITIVES

BY

Antoine R. Ivins

OF THE FIRST COUNCIL OF THE SEVENTY

I WILL need your faith and prayers, my brethren and sisters, if I am able to say anything that will be helpful to any of us today. I realize, I believe, the responsibility under which I labor at present in taking your time as you have come here, so many of you, to give of your spirit and to receive of ours.

We all belong to the Church of Jesus Christ of Latter-day Saints I presume. We all hold dear the gospel of Jesus Christ. Some of us apply it rather narrowly in our lives but it is a broad, general plan for the development of mankind in the earth. The thing I like about it most is that I am able to, or should be able to apply its principles in every activity of my life. It is not a thing to be practised once a week, but it is a daily program for the development and upbuilding of men. It is a positive thing in its actions and in its results. There are some prohibitions and some negations to it, it is true, but every prohibition has come about because men have not seen fit to follow its positive admonitions.

There has been reference made to the fact that there is good and evil in the world, and that is true. It is much like it is with this body of ours. Every muscle in the body has an opposing one, but I call to your attention the fact that every bit of work that the body does is the result of a positively acting muscle, and no work whatever is ever done by a relaxing one. We should be that way in our lives. We should interpret the gospel into daily activities. I believe I have told you before of a remark that was made by a friend of mine and a friend of my father's, who was a very wonderful man, not of our faith, however, and who was a banker. He said, "You know, Antoine, your father came as nearly applying his religion in his business, combining the two, as anybody I have known." He said, "You know, I can't do that, because I am a banker and I have to be hard-boiled."

Now, if my religion doesn't come to my aid and tell me how to be a banker, then I don't want to be one.

I believe that there are in the positive teachings of the gospel of Jesus Christ all the principles that are necessary for the proper conduct of a banking business, and likewise I believe that there are those things, positive instructions for the proper guidance of my relationship as a landlord with my tenants. I believe, furthermore, that there are in the gospel those things which should govern me as a police officer in enforcing the laws of the land and the city in which I live. In other words, I believe that there are positive instructions in the gospel of Jesus Christ which will enable us, if

we look for them and find them, and apply them in our lives, to meet every daily emergency that may present itself to us. I believe that those of us who have the responsibility to teach will have better success if we emphasize the advantages of the positive side of the gospel over the negative side. It is my belief also that when we come to teach the various principles of the gospel as we understand them, if we search, we will find sufficient and valid reasons for every principle that we advocate.

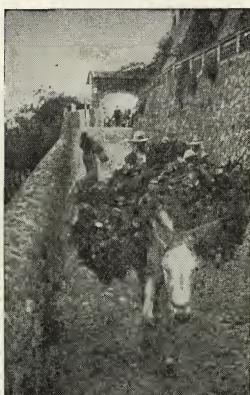
WE come here, as President Hunter has said, to gain experience, and in order to gain experience we must work. The Lord said when he cast Adam out of the Garden of Eden, "In the sweat of thy face shalt thou eat bread," and that is a positive command, that man shall work. God knew what he meant and what he said when he gave that commandment, for I think that no man ever grew in power and strength, virtue and leadership in absolute idleness. We should work every day of our lives at some productive effort in order to make the maximum progress that we are entitled to.

It is true that out of every day we have to sleep a certain time to recover, but nonetheless our waking hours should be productive hours. We should never allow ourselves, if we can help it, to become a burden on society. I grant you that there are conditions which develop in the lives of some people which prevent their using their faculties with which they were originally endowed for their own sustenance, and when people fall into that unhappy situation it is the burden and obligation of the rest of society to take care of them, but I feel that it is my duty as long as I am able to, in order that I may gain the maximum from my experiences in life, that I should be busily and actively engaged in some productive service.

The Church is an active, vigorous Church. The Prophet said the first great principle of the Church is faith in God our Eternal Father. Let us not

limit that principle of faith as some might think they should in that statement, for faith is an active, vigorous, productive power. Faith without works is dead. The reason that was said is that there is no faith where there is no action. Faith is the underlying principle of all our activities. It is the thing that makes life go. Of course in its sublimest and highest sense, it is faith in God our Heavenly Father, but we must also have faith in ourselves and faith in each other or we can do nothing of value.

THEN we believe in the principle of progress, eternal progress, if you will, and that means that as I find better ways of doing the things my faith teaches me to do, that I will give up the poor ways and use the better, and that again presents positive reaction to



Son of a father who championed the cause of the Mexican people and made his home for a time in the colonies, Elder Antoine R. Ivins has carried on his father's fight. Under his direction the Doctrine and Covenants and Pearl of Great Price have been translated into the Spanish language.

ants of him. Think what a grave responsibility it is to father a son or a daughter, for that son may be the head of a family eventually, if he is fortunate and then from him there may stem forth a progeny that will fan out in a period of time until it includes thousands and thousands of people. Think

(Concluded on page 322)

FAITH in the FUTURE

By Richard L. Evans

OF THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Sunday morning session of the 119th annual general conference, April 3, 1949, in the Tabernacle



Temple Square, a beauty spot of America, attracted 981,264 visitors in 1948.

As President McKay indicated in his opening remarks, at times these conferences seem to come rather close together, and this is one of those times. I earnestly hope and pray to be given utterance on this occasion. I feel at home within these walls, but the impact of this congregation is something for which I am never quite prepared. It has been my privilege for many years to frequent this building and these grounds, and I have a growing love of them and a growing feeling of peace and appreciation here. They speak of great things of the past and of great things of the future—and I have great faith in the future. I have great faith in the ultimate accomplishment of the purposes of Providence, in spite of the foolishness of men. It is a glorious world in spite of many man-made troubles.

One of the things that happens in this world every day of which I think we are not too well aware is the going and coming of tens of thousands of people—the arrivals of newcomers and the departures of those who have finished their sojourn here, for a time at least. It is an ever-startling fact to me that about one hundred fifty thousand people arrive in this world every day, and that more than eighty thousand leave this world every day, leaving a total increase in world population every day of some seventy thousand.*

President Smith has spoken this morning of the number of people we have in the southern California area. There are more than that who are added (increase in population, that is),

*Some authorities put these figures higher and some lower. These are estimated by Claron E. Nelson, University of Utah, from the United Nations Monthly Bulletin of Statistics, April 1949, and from other sources.

to this scene every day, and more than three times that, maybe four times that who are newcomers. Think what that means in terms of reaching and teaching some hundred and fifty thousand new arrivals every day!

I am reminded of another physical fact to which I invited the attention of some of my brethren a few weeks ago: Hendrick Van Loon has dramatized the fact that physically, in bulk at least, men don't amount to much. Mr. Van Loon invites our attention to the fact that if someone were to make a cube measuring one-half mile in all dimensions, in other words, a one-half mile hollow cube, all the human family now living could be put into it, and it could be dropped into the Grand Canyon and wouldn't be noticed very much.

If someone had actually done that, this world would have been saved a good deal of trouble; but we also would have been deprived of much glorious living and accomplishment and achievement in accordance with the plans and purposes of our Father in heaven. It is his declared purpose to bring to pass the immortality and eternal life of man, and he has been patient with our imperfections, and long-suffering, and has given us the ever-present possibility of repentance. I hope we shall be as patient and understanding with the imperfections of one another as our Father has been with us.

There is another physical fact that comes to mind, and that is that time is the essence of all our opportunities. It is the dimension in which we live. We can't speed it up, and we can't slow it down. We can't save it, and we can't hoard it. It is, in a sense,

like manna from heaven. The Lord allots us a day's supply at a time; and in the ordinary course of life, allowing man his traditional scriptural three score and ten, we may calculate that each of us might expect on an average about twenty-five thousand days. I think when we reduce our life-span and our opportunities here to twenty-five thousand days, we may think more seriously of some of the things to which we give our time. We can spend it doing one thing or doing another, reading some things or reading other things, with some people or with other people, and I earnestly hope that we may give the time test to all we do and to all we think and to all our goings and comings.

Another fact that I should like to speak of in passing is that there is no assurance of superiority so far as I know, to any person or to any people, except on the basis of a superior performance. I know of no assured blessings except on conditions of obedience, and I hope we shan't take undue pride in the mere possession of truth. Our pride should come, if indeed it should come at all, and our gratitude likewise, in the use of truth, and not merely in its possession.

I am reminded of a story that President Grant frequently told, quoting from old Bishop Hunter: "Don't get the bighead. The bighead has ruined more people in this Church than any one thing—except sin." There is no more virtue in the mere possession of truth than there is in the mere possession of food. Neither will save a man unless he uses it, and uses it wisely, and I earnestly pray that we may, as a people, with the knowledge that we have, demonstrate that we know what to do with it by living a superior way of life, individually and as a group.

I earnestly hope, in closing, that our young people may be encouraged as they go forth to live their lives. I repeat that I have great faith in the future and in the ultimate purposes of our Father in heaven and in the future accomplishments of our young people. As Thomas Carlyle wrote one time: "The crash of the whole solar and stellar systems could only kill you once"—but we certainly don't want to sit around waiting for it to happen!

I hope that our young people will go forth and prepare and plan and live (Concluded on page 322)

OUR *Greatest* DUTY

By Oscar A. Kirkham OF THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Wednesday afternoon session of the 119th annual general conference, April 6, 1949, in the Tabernacle

I HUMBLY pray that I may enjoy the blessings of this hour. This has been a great conference in my personal life. I have greatly enjoyed the sessions that have taken place between the conference sessions, when great groups of friends have met on these lovely grounds. I purposely walked up to five or six groups to hear what might be the conversation and in all but one it reflected the preaching services. I rejoiced in that.

I want to express personally a word of appreciation for the centennial celebration of the Sabbath schools held Sunday evening. I was sitting by my grandson—little fellow. When they opened the treasure box, he suddenly woke up and said, "Boy, this is now going to be good." I guess he was reflecting his grandfather's spirit. One letter from the box which Brother Royal read impressed me. Brother George Q. Cannon expressed the wish that he might be here when it was opened, and when I heard his grandson pray, I said in my heart, George Q. Cannon is here.

Also during conference time, when I visited the fine reunions of missionaries—two of which I attended—I saw two young men in one reunion meet after not having seen each other for years. They couldn't express their feeling in a handshake. They couldn't express it in words. They embraced as they met. It was beautiful to see. I went to another reunion where the place was crowded with returned missionaries, and I had another experience that greatly delighted me. Missionaries were chatting about their companionship in the missionary field, but their own tongue couldn't tell it, and away they went into the Maori tongue, the language of the people where they had labored as missionaries. These things have greatly impressed me: the great spirit of this occasion, the glorious sermons that have been uttered, the testimony of our President, and the narrative of his life which deeply impressed me.

"The welfare plan is here to stay." I love that sentence. I enjoyed the words of President McKay when he outlined the opportunities for quorums in the welfare work.

AND now, if I may have the inspiration of the Lord, I'll say just a word about our greatest duty. We have forty-two hundred missionaries—

fine young men and women who are out in the mission field. As one of the things that you are taking home, I humbly appeal that it will be fastened upon your heart that we must hold that line of forty-two hundred missionaries. After the World War II, this number grew up to five thousand. The mission presidents extended their missionary efforts, out into little Sunday schools, into little branches. They were pressed to put into service anyone, everyone, they could find. If we don't hold that extended line, then the Sunday schools and small branches will fold up. You who have had experience in missionary service know that if something isn't coming to feed and encourage these people that have accepted the gospel, although they have faith and hope in it, they require aid until they are established in the Church and until the priesthood of God can be conferred upon their leadership. I humbly pray that

you will take with you an earnest desire to hold that line of glorious missionary service, for on this day when we celebrate the birth of the Church, we recall that the Prophet Joseph said, "The greatest duty we have to perform is to preach the gospel of Jesus Christ." So may I, in just a few words, try to tie that in to our daily lives as we leave this conference, to do our part.

On the lawn next to my home, a little fellow, four years old, was playing. His mother turned to me one day and said, "Brother Kirkham, there is our future missionary." Then I saw the little rascal go and pull his sister's hair; she started to cry; and I said, "Yes, he's the future missionary." Ruskin, the great English writer, has said, "Evil is good gone wrong. That's all it is." We must start somewhere down the line with little fellows, in our preparation for this missionary service. It is unfair to your boy to have him called suddenly, not having had your guidance and care in his preparation for missionary service. I appeal to you that you will see that he is *kept physically fit*; that he has a sound body. George Mayo of the great Mayo clinic said to me one day, "The place where spirit ends and body begins, or vice versa, I do not know. It's all to-

gether." We must see that our prospective missionaries are kept physically fit. One of the most interesting letters we received in our home was a letter from one of our boys who wrote from far-off Africa to his mother and said, "Mother, please tell me how to make 'Mormon gravy.'" So it is with many of your fine fellows who go out; they just try to keep themselves going on simple, plain foods since they have to do some of their own cooking. You mothers, show them how to make a stew. Show them how to poach an egg. Show how to prepare a simple meal. Am I talking of spiritual things? Yes, for many a fine sermon and many a day of tracting have been spoiled because your boy was ill at ease physically.

Help him in his study. Recently I went to interview a young man for a mission. I found him in the field where

World Scout leaders attending International Scout Jamboree, Moisson, France, 1947.



Scouting affords an excellent missionary opportunity. Elder Kirkham has made great contributions not only to the Scout program of the Church but also to the United States and has participated in six world jamborees.

he was plowing, and I saw one of the best things I have witnessed in a young man's life. He was on the sulky plow, but near the front where he could constantly see it, he had fastened a passage of scripture with a clothespin. When I came up to greet him, I said, "What's this?" pointing to the paper. "Oh," he said, "ever since the bishop spoke to me, I have been studying the scriptures, Brother Kirkham." This young man was preparing so that when he arrives in his field of labor, he may stand and defend his faith intelligently and be grateful for the suggestions of his father and mother.

Start to save now. What a lovely thing it is to know that through the war years and other years, these (Concluded on page 324)

REPORT

From

NEW ENGLAND

By S. Dilworth Young
OF THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Monday
afternoon session of the 119th
annual general conference,
April 4, 1949, in the
Tabernacle

I THINK it would be wise for me to report to you a geographical change which has taken place in the New England Mission, so that it will be on the record of this conference.

Last summer the First Presidency assigned to our mission the Island of Newfoundland, a large island lying off the Gulf of St. Lawrence in the Atlantic Ocean. Newfoundland is a province of England and has been on its own, so far as government is concerned, for a long time. Until now, it has had its ruling power in the hands of three commissioners. Three weeks ago, the British House of Lords voted affirmatively, and as soon as the King signs the bill, Newfoundland will be a province of Canada. Then all of the rules applying to goods and men entering into the provinces of Canada, will apply to Newfoundland. This is not all, however, of Newfoundland. Included in the province is Labrador, the strip of coast on the northeastern part of the continent. So the boundary of the New England Mission now starts at the lower part of Connecticut, about twenty miles out of New York City, and extends nearly a thousand, five hundred miles to just opposite Greenland. We can give your sons now any type of climate they can endure.

The first two elders to open that land, so far as I know in the history of the Church (and I think it has been checked quite carefully here in Salt Lake City) are Elders Arza C. Page of Payson and John Major Scowcroft of Ogden. They went over to the island last fall and began their work. They do not as yet have converts, and Elder Scowcroft has since come back to the mainland, but they are making progress. There are now four elders there. I should like it in the record, so that twenty-five years from now if somebody wants to know who started the work in Newfoundland, those two young men may have the credit.

I enjoy very much being associated with the young men and the young women who are in the New England Mission. I don't have a great number—about two percent of all the missionaries of the Church are in our mission, but I think they are a good cross-section of all the others, and so I feel as though I know the remainder. They are very much alike, and they are fine boys and girls. They become excellent missionaries.

WHEN I was a missionary in the Central States, I remember President Samuel O. Bennion said that a good many of the boys who came out at that time could just as well have stayed at home for all the good he thought they did. A number of boys loafed away their missions. I think I

And she answered, "No, she isn't, she's gone to heaven." He said, "Would you mind giving her this tract when she comes back?"

If I might have the Spirit of the Lord with me, I should like to talk for a moment about these young missionaries from the viewpoint of you, their parents, who sit in this audience. You send them to us, and the First Presidency gives us instructions concerning them. In their hands lies the awesome responsibility of preaching and teaching to the people of the world the gospel of Jesus Christ and also, too, of warning them, for this is a day of warning. But I am sure that you want these young men and women to get something from their experience besides that. If I detect anything from the letters I receive from parents, it is that they have a very great hope that the boys and the girls will come home with sure and abiding testimonies of the truth of the gospel. I have never yet seen parents too poor but what the money they spend to keep their boys and girls in the field is well spent and ungrudgingly spent if the child comes home and looks his folk straight in the eye and tells them that he does have a testimony and knows that God lives, that Jesus is the Christ, that the happiest days of his life have been when he has been able to tell people about the gospel.

Those things don't come by chance, my friends. The business of getting a testimony is a growth which must be taken step by step, and it comes rapidly or slowly according to how the person who takes those steps, moves. In the mission field, it is necessary that missionaries take them quite rapidly. They must have their testimony early if they expect to get much done. I don't blame the young folk for saying before they leave for the field that they aren't quite sure; because they don't yet know that a testimony is a relative thing and never can quite be measured; that only as a man feels in his heart and gives service to his Church does that whispering become more and more sure until the final assurance, for which we all hope, comes. They don't know that yet. They come into the field, and we send them out. I believe I know a little about what our Lord and Savior must have felt on that great day when he called seventy to him and told them to go forth, giving them authority to do the things that they had seen him do. I believe that the man side of his nature made him worry about them. He was hopeful they would all measure up to what he told them; and, while I know he had the prophetic view and could see ahead, I like to think that he worried about it, too. When they came back and said those immortal words that

(Continued on page 320)



THE PURITAN by Saint Gaudens

Brigham Young and Joseph Smith were born in New England and from the granite rocks of their environment retained the solid qualities that have brought to the Church its fundamental qualities. President S. Dilworth Young now presides over the New England States Mission.

would be safe in saying that of the 125 missionaries in New England today not more than two could be classed as among those who are not making the most of the effort. I believe this generation of young folk is the finest and the cleanest, the most intelligent, and the best educated group we have had for as long as I know anything about the missionary service. They have their moments. A few days ago one of the elders in one of our cities in Massachusetts walked up to a door with his companion, knocked on the door, and to a maid who came to the door, he said, "Is the lady of the house in?"

IMMORTALITY And ETERNAL LIFE

BY

Milton R. Hunter

OF THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Monday morning session of the 119th annual general conference, April 4, 1949, in the Tabernacle

It is indeed a sobering experience, my brethren and sisters, to occupy this position and to look into the faces of this vast multitude of Latter-day Saints who have come here to worship the Lord. I humbly trust and pray that the Spirit of the Lord will attend me in what I say this morning.

I, like the other brethren who have spoken, have a testimony of this great work. I appreciate the privilege I have of being a member of the Church of Jesus Christ. It is my one great desire in life to serve the Lord to the best of my ability and always to do what he wants me to do.

Deep in the heart of practically every person who has lived in this world, God has implanted a hope—yes, more than that—even a strong desire, that he will live on after death. The immortality of man is a universal concept. The study of ancient religions reveals the fact that any religion that was popular with its devotees and became a religion of prominence at

presence. There they would not only experience immortality but they would also enjoy the great blessing of eternal life.

Throughout the various ages when God has revealed gospel principles to his holy prophets, he has always given them that one great idea that men will live on throughout the eternities.

A LITTLE over a hundred years ago when the gospel plan of salvation was being restored to the Prophet Joseph Smith in our dispensation, the various Christian denominations held the concept that men would live on after death, and yet their understanding of the unseen world was very hazy and vague. They had little, if any, information regarding our pre-mortal life, and their post-mortem life concepts were very erroneous in many respects. It became necessary, therefore, for our Father in heaven to reveal again to earth an abundance of knowledge relative to the immortality of man and

of the prophets and revelation regarding the immortality of man, but we have a lot of absolute evidence. The greatest of all evidence that you and I are immortal, that we will live on after we leave this life, is the fact that Jesus Christ, following his crucifixion, rose from the grave. He appeared to many people in and around Jerusalem, thereby establishing the fact that he was immortal and extending the promise to humanity that as he had risen from the grave so would all men.

We read in the book of Matthew that at the time of the Savior's resurrection the graves of saints who had lived godly lives while in mortality were opened, and they appeared to many people in and around Jerusalem. These saints could have been such characters as Father Abraham, Isaac, Jacob, Joseph, Noah, and the other holy prophets and their wives who belonged to "the Church of the Firstborn."

Following his resurrection, Jesus Christ also appeared to the Nephites who lived in this land. On one of those occasions he told them to bring their records to him. As he read that record, he asked them if Samuel the Lamanite had not prophesied that when Christ was resurrected the graves of the ancient saints would be opened and that they would appear to these Nephite people. He was informed that such had been the prophecies and that those prophecies have been fulfilled. Thereupon he instructed the Nephite historian to write that great prophecy and its fulfillment in their records in order that you and I in the latter-days might know for a surety that we would live on after death; that we are immortal beings as well as mortal.

OVER one hundred years ago Jesus Christ appeared to Joseph Smith on several occasions. Christ was a resurrected, glorified, celestialized God when he made those appearances. Interspersed among those visitations, other beings who had lived upon this earth in ancient days appeared to the Prophet Joseph. Such persons as the Angel Moroni, Peter, James, and John, the Baptist, Moses, Elias, Elijah, Michael, Raphael, and others visited

(Continued on page 316)



LOGAN L.D.S. INSTITUTE

Education is one of the best media for missionary service. Institutes help to cement standards of the Church and bring into activity those who will obtain lasting joy in the right kind of recreation. For nine years President Milton R. Hunter was instructor and assistant director at the Logan Institute.

tained that popularity and prominence as a result of assuring its members that following their sojourn on this earth they would experience a happy, glorious, and blessed immortality. The same fact holds true today.

When Father Adam and Eve were upon this earth, through his Only Begotten Son, God revealed to them the gospel of Jesus Christ; and as one of the most important doctrines in that gospel, he gave them the assurance that if they and their posterity would live in accordance with all the teachings, doctrines, and ordinances revealed to them that some day they would be able to come back into his

point out the pathway to follow in order to gain eternal life. As a result of God's concern over his children, the Prophet Joseph Smith translated the Book of Mormon. It contains much doctrine pertaining especially to post-mortem life. He also received the wonderful revelations recorded in the Doctrine and Covenants. Section seventy-six is the greatest revelation regarding post-mortem life to be found recorded in any book in the world. Joseph received the Pearl of Great Price in which we find much information on the council of the gods and our pre-mortal existence.

We not only have the teachings

Address delivered at the Monday afternoon session of the 119th annual general conference, April 4, 1949, in the Tabernacle

AUTHORITY IN THE MINISTRY

By Bruce R. McConkie

OF THE FIRST COUNCIL OF THE SEVENTY

YESTERDAY I had the privilege of standing as a representative of the Lord in the baptism of my eldest son. After I had acted pursuant to the authority that had, he and I came forth out of the water. Then my father, one of God's high priests, laid his hands upon my son's head and confirmed him a member of the Church of Jesus Christ and gave him the gift of the Holy Ghost. This gift of the Holy Ghost is the right to the constant companionship of that member of the Godhead, based on righteousness.

My father and I each acted in the authority of the priesthood, and pursuant to authorization given by those who hold the keys of the priesthood. Priesthood is one thing; keys another. Priesthood is the power and authority of God delegated to man on earth to act in all things for the salvation of men. Keys are the directing power, the right to preside and govern in the priesthood and in the Church.

These two things, the authority of the priesthood and the directing power that goes with the keys of the priesthood, distinguish us from the world. The power and authority of God are found in the Church of Jesus Christ; they are not found in the churches which are not of Jesus Christ. The churches of the world have a form of godliness, but they deny the power thereof. It is in and through the authority of the priesthood that the power of godliness is manifest. And we are the only people on earth who have that priesthood, that power to act in the Lord's name and have our acts approved and acknowledged both on earth and in heaven.

This is a restored Church. In it is found today, in all essential respects, exactly and precisely what the ancients had. Just as Christ gave Peter and the Apostles of old both the authority of the priesthood and the keys of the kingdom of heaven, or in other words the keys of the kingdom of God on earth, which is the Church, so has he

given these things to us in our day. The Church of Jesus Christ of Latter-day Saints is in the most real and actual sense the kingdom of God on earth, and it is designed to prepare and qualify men to go to the kingdom of God in heaven which is the celestial kingdom of heaven.

enough to read the doctrines of the kingdom and know what they are. The devils also believe and tremble. It is not enough to take the Book of Mormon and read it and believe it. We must do all these things. But thereafter we must accept the truth by covenant under the hands of a legal administrator, someone who can bind on earth and in heaven.

The Prophet Joseph Smith wrote these words in his journal referring to a discussion he had with the Twelve Apostles:

I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book. (*Ibid.*, vol. 4, p. 461.)

I agree with every word that Brother Marion G. Romney said yesterday. As he has done, I have read the Book of Mormon, prayerfully and carefully, more times than I have fingers; I believe it sincerely and wholeheartedly. I know that it is a true witness of Christ and an accurate revealer of the doctrines of Christ.

But after we have found the truth, after we have learned that the Book of Mormon was translated by the gift and power of God and is verily true, after we have obtained the testimony of Christ that comes by hearing the word of God taught by one having

(Continued on page 314)

By the grace of God, and through his mercy, we have had restored to us in this day the fulness of the everlasting gospel: all of the laws, ordinances, and principles by obedience to which we can be both saved and exalted in our Father's kingdom. No other people have had so much of the light and truths of heaven poured out upon them as we have.

To us has come the Book of Mormon—a record of God's dealings with a people who had the fulness of the everlasting gospel—and it contains, in plain and simple form, the truths of salvation. We have many of the truths of heaven, and if we will accept them and then live them, we can gain the greatest rewards that are available in eternity. But it is not enough to have the truth alone. The mere possession of truth will not save a man. It is not

The Eastern States Mission has been a fruitful field for labor and missionaries. Although Exchange Place, in the economic center of the world lies in this mission, the people, seeing the need of spiritual substance, have listened to and accepted the great message. President Bruce R. McConkie served in this mission.

—Photograph by Berenice Abbott

THE THINGS THAT MATTER

And Other Things

AM very happy, brothers and sisters, to have the privilege of attending this conference with you. I am sure we have all rejoiced in the testimonies and the instructions of our brethren, and I thank the Lord for them and for my association with them, and I am very grateful, as you are, that he has permitted President Smith to be here with us today and to instruct us as he has done.

I humbly pray that, in the few moments that are mine, I may leave some thought with you that will help inspire you and help you feel compensated for the great work you are doing in the Church of our Father in heaven.

It has been said that there are two kinds of things in this world, the things that matter and then the other things, and I believe that if any people have learned to know the things that matter, it is the Latter-day Saints.

You will recall that a teacher among the Jews went to Jesus by night, the Great Teacher, to learn from him the things that matter, and when he met the Savior, he said:

... Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. (John 3:2.)

Jesus did not reply with some great philosophy of men, but said to Nicodemus: ... Except a man be born again, he cannot see the kingdom of God."

And of course Nicodemus did not understand, and said: "How can a man be born when he is old? Can he

Address delivered at the Sunday afternoon session of the 119th annual general conference, April 3, 1949, in the Tabernacle

The Bishop's Building has stood since its dedication, April 27, 1911, as the symbol of the temporal help to the members of the Church and others seeking the good work in the temporal world. It has been fed to accept the spiritual message. With the removal of the Presiding Bishop's Office to the Church Office Building, a colorful period in the history of the building will have been fulfilled.

tus and King Agrippa. When he bore his testimony to them he told them how he had seen a light and heard the voice of the Savior speak unto him, but they just could not understand it. And Festus said with a loud voice: "... Paul, thou art beside thyself; much learning doth make thee mad." (Acts 26:24.)

To which Paul replied: "I am not mad, most noble Festus; but speak forth the words of truth and soberness."

And then Agrippa said: "Almost thou persuadest me to be a Christian."

And while Paul stood before them in chains, he said: "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

Paul had found the thing that mattered in this world, and he was willing to give his life for it.

And Peter, that great exponent of truth, after he had received the gift of the Holy Ghost, was commanded that he should no longer preach Christ and him crucified in the streets of Jerusalem, but he replied: "Whom shall men obey, God or man?"

And he went on about his work as he had been commanded, because he

when the angel spake to him it literally did shake the earth.

And so Alma found the thing that was really worth while, the thing that mattered, and that was the thing to which he devoted his life; and so it was with the prophets of that day and this day.

When the Prophet Joseph wrote his own story he said that he marveled that a boy, obscure as he was, a farmer boy without education, should become the subject of such discussion and concern by the great men of his community, and he said:

I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: "Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen?" For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation.

And so, being born again, as the Prophet was, and learning the thing that mattered and was really worth while, his whole life was devoted to his testimony, until he sealed his testimony with his blood.

It took Brigham Young about two years to make up his mind to join the Church after he first heard the gospel, and then for the next ten years, we are told, he spent almost his entire time in the missionary service of the Lord. (Continued on page 312)

By LeGrand Richards

PRESIDING BISHOP

enter the second time into his mother's womb, and be born?"

And Jesus replied: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

A great many people, as Jesus instructed the teacher of the Jews, have been born again. Take as an illustration the Apostle Paul.

There was a man who did not understand the truth. On the way to Damascus, our Savior appeared to him and informed him of the mistake he was making, and said: "Saul, Saul, why persecutest thou me?"

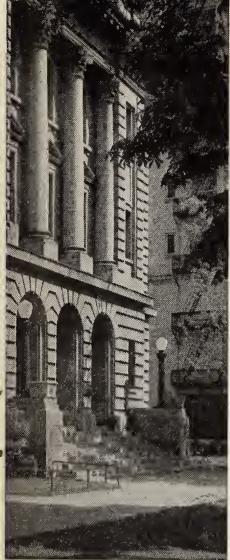
"... it is hard for thee to kick against the pricks." (Acts 9:4-5.)

And you know the life of Paul, from that time forward until he went to Rome and there appeared before Fes-

had been born again and he knew the thing that was really worth while.

Now consider Alma, the son of Alma, who went about persecuting the Saints, until the angel of the Lord appeared to him and told him of his error, and the earth trembled as the angel spake to him, but after that, when

Alma went forth to preach the gospel, he just could not take unto himself the power that he would like in order that he might be able to cry repentance to all the world. And he said: "O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people" (Alma 29:1), because he knew that



I SINCERELY
trust, my
brethren and
sisters, that I
might enjoy an
interest in your
faith and
prayers.

This great conference has been a most impressive one. As I listened to the addresses of our beloved President George Albert Smith, President Clark, and President McKay, members of the Council of the Twelve, and all who have addressed us, and listened to the most inspiring music, the thought came

into my mind, "Count your many blessings, count them one by one, and see what the Lord has done."

We are a blessed people. We have the blessing of membership in the restored Church of the Lord Jesus Christ. We enjoy a divinely authorized leadership who receive the mind and will of our Heavenly Father. We have the privilege of enjoying citizenship in a great republic. We have the privilege of associating with one another as brethren and sisters in the true sense of the term. We have our families. We have so many blessings that time does not permit to enumerate them all.

But have we ever stopped to think that all of these blessings have come to us because of someone else's faith, someone else's work, someone else's prayers? I never think of this Church and its organization but what there comes to my mind the story of a boy who was confused as to which church he should join. And in studying the scriptures, he came upon that memorable admonition found in James, wherein the Lord said this:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraidth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. (James 1:5-6.)

This fourteen-year-old boy took this admonition to heart, and going out into the woods, he supplicated God with a faith that was implicit; and in answer to that prayer, God the Eternal Father and his Son appeared to him—that same God that Adam knew, the God of Moses, and Abraham, and Jacob, and all of the other ancient servants of the Lord—that same God who spoke from the heavens when his Son, Jesus Christ, was being baptized in

PRAYER

BY

Joseph L. Wirthlin
OF THE PRESIDING BISHOPRIC

the River Jordan, and the voice of God was heard saying:

Behold, this is my beloved Son, in whom I am well pleased. (Matt. 3:17.)

And so, out of the supplication, and the prayers, and the works of a humble boy, used as the instrument in the hands of God, the Church of Jesus Christ was restored to the earth, and the gospel in its fulness and simplicity was returned for the salvation and exaltation of the Lord's children.

And along with the restoration, there came the priesthood of God whereby we might enjoy leadership inspired by revelation; men who are humble and men who have but one desire, and that is to serve God in such a way that they might do the most good for his people and for the world.

WHEN I think of the founders of this great republic, I think of George Washington. There is no question but what he was an instrument of God in the founding of a nation where the Church might be restored and where the gospel might be returned to mankind, because this nation is founded upon the great cornerstone of the gospel, namely that of free agency. But, unfortunately, there are those among us who would have us believe that George Washington was an unbeliever; but I want to tell you that if a man ever had the help of Almighty God, that man was the Father of our country. I think of him at Valley Forge, standing at the head of a hungry, ragged, cold army—discouraged, many of them returning to their homes. George Washington had to work with a Continental Congress that was unable to supply him with the sinews of war. I am sure that George Washington, in that hour, realized that in and of himself he could never gain victory; and being a God-fearing man, there is no question but what he sought wisdom from on high; and he received it, because thereafter, this same ragged army defeated the haughty Cornwallis at Yorktown and made it possible to open up the way whereby this great republic in which you and I enjoy citizenship was founded.

And I think of those who framed the Constitution of the United States. They were prayerful men; for the Lord made it known to the Prophet Joseph that he permitted the Constitution to be established by good and wise men.

Address delivered at the Wednesday afternoon session of the 119th annual general conference, April 6, 1949, in the Tabernacle

It is true that when the members of that assembly came together there was some dissension, some differences of opinion, but one day there arose among them an old patriot who made the suggestion that as the assembly open each day they supplicate God for his help to the end that they might have wisdom. And God was supplicated, and as the great Gladstone said:

The Constitution of the United States is the greatest document ever stricken off by the hand of man in a given period of time.

And there was another man who sought wisdom from God. That great leader who preserved the Union; namely, Abraham Lincoln, a man who was scorned and held in disdain even by those who were closely associated with him. And when the day of the battle of Gettysburg came, he was composed, he was calm. After the battle was over and the victory had been won, General Sickles asked him the question: "How was it that you seemed to be so calm and composed when the rest of us were worried?" And here is the answer of that great man to the general. Said he:

In the pinch of your campaign up there, when everybody seemed panic-stricken and nobody could tell what was going to happen, oppressed by the gravity of our affairs, I went to my room one day and locked the door and got down upon my knees before Almighty God and prayed to him mightily for victory at Gettysburg. I told him that this war was his, and our cause his cause, that we could not stand another Fredericksburg or Chancellorsville. Then and there I made a solemn vow to Almighty God that if he would stand by our boys at Gettysburg, I would stand by him, and he did stand by you boys, and I will stand by him. And after that, I don't know how it was, and I cannot explain it, soon a sweet comfort crept into my soul. The feeling came that God had taken the whole business into his own hands, and that things would go right at Gettysburg, and that was why I had no fears about you.

This great man followed the admonition of James, too, and sought wisdom from on high; and as a result of his (Continued on page 296)

(Continued from page 295)

faith and his prayers, the army at Gettysburg was able to achieve the final victory.

And then, too, I think of the pioneers, as they made the great trek across the plains and through the rugged defiles of these mighty mountains. It is said in the diaries of some of them at the close of each day, "Brigham Young and his associates went to the highest hill and there supplicated God for direction." It seemed that they liked to pray on the heights, on the mountains, and the hills. I have sometimes thought that the reason for that was that they not only wanted to get close to God spiritually, but they also wanted to get near to him physically. And so out of their prayers and seeking divine wisdom from on high, it was possible for them to find this place in the West that God had reserved for them; and out of their work, prayers, and divine wisdom, you and I today are living in one of the grandest places upon the whole earth.

WE are now facing another day with more problems. We have now come to the time when this nation stands at the crossroads. A road, which, if we continue to follow it without question, will take us down the path of socialism and communism. Let me say to you that once we are in the shackles of either one of these, we will lose our free agency and merely become the pawns of lustful, godless leaders. This is the day and time when the leaders of this nation and all of us as citizens of this great country should follow the admonition of James, seek wisdom from on high, divine guidance, that we may be able to solve our national problems and preserve for unborn generations the same blessings of citizenship and freedom that you and I have enjoyed.

I was thrilled some few years ago when I heard a United States senator say that every morning he and a few of his companions went into a small room in the Capitol Building, and there they supplicated God for direction. I would that every one of our representatives in the national assembly would supplicate God every day. Just as surely as they would do that, there would come to them that wisdom, that divine direction, which would preserve this nation as a great republic and also the principles for which it stands.

Now, you and I have some definite responsibilities too—the responsibility of being prayerful, that we will remember in our prayers those who guide and direct the destiny of this nation to the end that God will touch their hearts, and out of it all we will be able to follow that path laid down by George Washington, and the path of Abraham Lincoln, to the end that we may follow it for our own happiness and joy and for those who shall follow after us.

Of all the people in the world, we should be the most prayerful; we

PRAYER

should follow the admonition of James and seek God continually for wisdom from on high. For the Lord has said to us through his Prophet:

Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God. (D. & C. 88:119.)

And there is no reason why every Latter-day Saint home should not be a house of God; for, in most instances, there stands at the head of every Latter-day Saint home a servant of Almighty God holding the priesthood and having the right to call upon God and supplicate him for the benefit and the blessings and the good of those who reside within his household.

THE Lord has made it plain to us that if we are not a prayerful people, if we fail to remember the king of this land, Jesus Christ, we can lose all of these blessings. We should harken to the words of Amulek when he said to his people:

Yea, I say unto you that if it were not for the prayers of the righteous, who are now in the land, that ye would even now be visited with utter destruction; yet it would not be by flood, as were the people in the days of Noah, but it would be by famine, and by pestilence, and the sword. But it is by the prayers of the righteous that ye are spared; now therefore, if ye will cast out the righteous from among you, then will not the Lord stay his hand; but in his fierce anger he will come out against you; then ye shall be smitten by famine, and by pestilence, and by the sword; and the time is soon at hand except ye repent. (Alma 10:22-23.)

And so it seems to me that what we need in this fair land of ours is a shining example of prayerfulness, and the Latter-day Saints are the people who are chosen to exemplify to the world the power of prayer. Every Latter-day Saint home should be a house of God, where the altar of prayer is ever in use and where the proper example is set to our children in supplicating God for divine guidance in all of our endeavors. For the Lord has again said to us:

And they shall also teach their children to pray, and to walk uprightly before the Lord. . . .

And a commandment I give unto them—that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. (D. & C. 68:28, 33.)

Only a short time ago I was in a home in which an aged grandmother said to me: "I am most unhappy. In this home we have nothing but the spirit of disunity. We do not seem to be able to agree upon anything. There is a negative spirit here, and I can tell you why we have that spirit. We have it because we cannot get together and

pray and ask the Lord for his direction in solving our problems."

On the other hand, I have a remembrance of a home where the children were taught to pray. That little mother taught them how they should pray—giving them the proper concept of God. She told them the story of the appearance of God, the Father, and his Son to Joseph Smith. That gave the children the proper concept of God. They knew that they were praying to a God with body, parts, and passions. He was real to them. He was a God of love; he was a God who could hear and answer prayers. In later years this little mother became very ill. Her children stood outside of the house beside her bedroom window, and they heard her screams. Finally, one said to the other: "Let us pray for Mother." They couldn't go into the house because the house was filled with older people who were trying to help, and the only place left was the coal shed. These two youngsters, one eleven and the other thirteen, went into the coal shed, and kneeling down among the lumps of coal, supplicated God to the end that their mother would be restored. And before night came on, that little mother was restored. She was healed. What does all of this mean? It means that because of the fact that a mother had taught her children to pray, in the hour of her extremity, with full faith in God, her children called upon him to bless their mother and preserve her, and God heard that prayer, and it was answered.

We should teach our children that prayer is a privilege and not a duty. We should teach them to pray from their hearts and not from their lips and not to pray by rote. We should teach them to utter prayers of gratitude to God for all the blessings that we enjoy—prayers of generosity, not thinking so much about the things we want or need, but praying for those who are in distress. Prayers need not be long; they should be rather short and to the point and well thought out.

If we will establish houses of prayer, there is no question that they will become houses of faith; houses of glory; houses of God; because his holy Spirit will come and abide in such homes in rich abundance. And in these homes we will find the spirit of unity, the spirit of cooperation, the spirit of sympathy, the spirit of kindness, and the spirit of love.

Brethren and sisters, in these dark hours, I am sure if we supplicate God as James indicated centuries ago, in full faith, we can be instrumental in preserving all of the rights and privileges given to us in this great government of ours. We can further the cause of the Master. We can teach the gospel of peace, and help Almighty God to consummate his plans before the coming of the King of kings.

I pray we will follow the advice of the Lord given to us again through the

(Concluded on page 312)

"Seek And Ye Shall Find"

BY

Thorpe B. Isaacson

OF THE PRESIDING BISHOPRIC

Address delivered at the Monday afternoon session of the 119th annual general conference, April 4, 1949, in the Tabernacle

PRESIDENT SMITH, President Clark, President McKay, and my other beloved brethren of the General Authorities, and my brothers and sisters: I can assure you that this is indeed a strain and certainly a shock whenever one's name is called to speak. President Joel Richards just handed me a note, as my name was called, and I hope you'll all say the same thing silently, and if you'll pardon me, I'll read his note: "Thorpe," he says, "I'm praying for you, and I know God will bless you."

It is always a worry when one is called upon to occupy this position: it is to me, at least. Sometimes, I know I shouldn't envy, but sometimes I do envy my brethren who can come up here and appear so composed and so comfortable, and I only pray that the Lord will help me during the next few moments that I stand here.

I do believe in prayer, and I realize that without the help of the Lord we can do very little. The first time that I was called up here the experience was such that I didn't know how I ever got up those steps. I thought it would get a little easier as experiences came, but it doesn't get any easier for me.

We are assembled in this great house of the Lord so that we can partake of his Spirit, so that we can be made to feel more humble and more charitable, so that we can truly worship God, our Eternal Father. We are here to bear testimony to the goodness of our Father in heaven to us. We are here to receive inspiration and counsel. We are here to be advised and taught. Surely "the Spirit of God like a fire is burning" here—it has been at every session of this conference. Words of inspiration and words of revelation have been spoken and will be spoken. We are here so that our faith in God our Eternal Father may be increased. There is great inspiration and revelation in the Church today, and I would like to quote from the Doctrine & Covenants just a few words regarding the messages that we have received yesterday and today and that we will receive Wednesday, and every time when we meet in the name of the Lord:

And whatsoever they [our leaders] shall



Thousands of converts eagerly anticipated gathering with the Saints in Zion at conference time. Thorpe B. Isaacson of the Presiding Bishopric helps ready the places of meeting for these great sessions as well as for other Church activities.

speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation. (D. & C. 68:4)

I am sure that as Latter-day Saints when we sustain these prophets, seers, and revelators, that we know they are speaking under the inspiration of the Almighty. May our faith be so strong that we will accept this.

Sometimes we are inclined to question whether it is revelation or inspiration, but that's because sometimes our faith may waver. Nothing in the world can take the place of faith. Yes, good, sincere, simple faith. Talent will not—nothing is more common in our world than many unsuccessful men who have great talent. Genius will—not—unrewarded genius by the score is almost a proverb. Education will—not—the world is full of so-called educated men and even educated derelicts. Faith in the Lord Jesus Christ and in the mission of his Son is all-powerful. Carlyle has said:

The chief aim of man is to glorify God and enjoy him forever.

We can enjoy the Spirit of the Lord by the gift of the Holy Ghost that we have heard of, just a moment ago, by President McConkie, if we will only draw near unto him and live the commandments of our Father in heaven, and if in our thinking, and we must watch our thinking, and in our study and in our work we can understand the love of our Father in heaven, to that degree only can we partake of that sweet spirit. The Lord has said to us, "If you will seek after me, you shall surely find me," and if we desire to partake of the blessings of the Lord, we can find the Lord. Spirituality is as essential to a man's soul as vitamins are to a man's body.

RECENTLY I received a letter from an inactive member of the Church, and, oh, I love those men. I know they have become dilatory and inactive, but if they are given a chance, by the help of God they have been magnified in their calling. Recently a man sent a letter to me, and I would like to read one paragraph:

My activities and ambitions have been directed to the things of the more material nature, but now, as a result, a restlessness disturbs my peace of mind.

Oh, that those men could become active in the Church and do away with that restlessness that disturbs their peace of mind.

For centuries a philosophy has been gnawing at the soul of man, eating into his spiritual fibre, a philosophy that proposes to build a society in which man is sufficient in himself, but a great educator has recently written, and I quote:

The search for God is on. One sees it everywhere, and it is growing. We are coming to know that modern life lacks something. A man may have a bank full of money and a library full of books, but he cannot be happy without the Spirit of God. Man is coming to know that he cannot depend altogether on science. Man has learned at last that science has its limitations and that only God, our Father in heaven, is unlimited. At the point beyond which science cannot go, God stands unchanged, now and forever.

I am quoting from an eminent scientist recently when he was asked: (Concluded on page 298)

"SEEK AND YE SHALL FIND"

(Concluded from page 297)

"In what line of research do you expect to see the greatest development in the next fifty years?" He answered:

I think the greatest discoveries will be made along spiritual lines. Someday people will learn that material things do not bring happiness and that they are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer, and the spiritual forces which, as yet, have been hardly scratched. When that day comes, the world will see greater advancement in one generation than it has seen in the last four generations. (Steinmetz.)

Men will come to accept spirituality as part of their soul and part of their living. As President Clark once stated: "God has placed in every man's heart a divine spark which never wholly goes out." Many times it may be dimmed. I am speaking now to some of the good inactive men in the Church. Oh, I would plead with them that they can overcome some of the little things that are keeping them out of the Church, and that they will not feel that we who are perhaps spending a lot of our time in the Church are so critical of them that they can't join us in our different functions and activities in the Church. I like to think of Matthew, and to those men who have become inactive, the Lord has said in Matthew:

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. (Matthew 11:29.)

That is the rest and that is the love and that is the spirit that those men will find when they come back into the Church, and that spirit is waiting for them just as soon as they can realize that they should not absent themselves further from activity.

Now, I would like to say just a word to the young people, the young married people, not the adolescent people of the Church, but those that are about to be married. You should be careful in your social life today; yes, even in your business circles today, that you will not adopt practices which will make you feel as though you cannot become active in the Church. It is so easy for you to absent yourselves from Church activities when you do little things that you know are contrary to the teachings. My experience with men has been that when they are not active, they are more likely to do things that they wouldn't do if they were active in the Church.

So, to those good men, may I plead with them to seek activity in the Church and the help of the Lord, and the combination of the two will make 298

it possible for them to overcome their shortcomings.

Recently, a man said to me, talking of tithing, "I can't afford to pay tithing under my heavy tax structure to the government and under my heavy expenses," and I wondered if people are beginning to say and to think and to wonder whether or not we can afford to serve the Lord. We cannot afford not to serve the Lord. I have never known a man in my life that paid an honest tithing or that kept the commandments of the Lord that said he was sorry for it. I hope when our young men are thinking of a mission we will not wonder whether or not we can afford to send them on a mission. We cannot afford not to pay our tithing, we cannot afford not to send these young men on missions, we cannot afford not to keep the commandments; and if we will try to become humble and prayerful, the Lord will help us overcome our shortcomings. May each of us be thoughtful and tolerant with the man sitting next to us or to the neighbor or to the man who is inactive in the Church, that we can touch his heart so that he can share some of the blessings that we are privileged to enjoy.

Family relationships — we have heard so many beautiful remarks about the family. I would like to say a word about our wives.

I am very grateful to my wife. I don't know what my life would have been if I did not have a wife and a companion that has stood with me even when I have been discouraged, even when I felt I had no confidence. I am grateful to her. I cannot express to her how much I love her and how much I think of her. A man asked me recently: "Do you love your wife?" I said: "Yes, I love my wife." And he said: "When did you tell your wife you loved her?" Well, it made me think. It was a quite a while ago when I told her in all sincerity that I loved her, and I am wondering if we are too busy in this world, and if we leave in the mornings without saying good-bye to our wives, I wonder if we leave without kissing them good-bye, and I wonder if we come home at night and never say a word. I am fearful that we are inclined to be living too fast

How easy it is to live by the truth. Did you ever think of it, my friends? Did you ever think of it, my brethren and sisters? In every circumstance of life, no matter whether among the humble or lofty, truth is always the surest guide and the easiest to square our lives by.—Brigham Young.

to pay attention to those beautiful things; and then to the wives, I wonder when you last told your husband that you loved him. Maybe if you would do that a little oftener, it would be a little easier for us to say: "Well, so do I."

I AM very grateful for the blessing that has come to me in my work with men that I love and honor and respect. My life has been enriched in my association with two of the greatest men that I have ever known. It is a pleasure to partake of their spirit. I couldn't ask for more encouragement than I have received from Bishop Richards and Bishop Wirthlin. Many times I have known they have seen my follies. Many times I have known they have seen my shortcomings, but they have given me a slap on the back, and that made me want to try just a little bit harder, and all the brethren of the General Authorities are great and good men.

I hope that you people will have the faith to accept what they tell you as the word of the Lord, because they are prophets, seers, and revelators, and servants of God the Eternal Father. If our faith ever wavers to the point where we cannot accept their teachings as the word of the Lord, then we should go and humble ourselves and pray to God the Eternal Father to take that kind of feeling away from us.

I want to bear you my testimony that I know God is my Father; I know that Jesus Christ was his Son, our eldest brother; I know that Joseph Smith was a prophet of God; I know there is inspiration in the Church today stronger than perhaps we realize. That inspiration and revelation may be unrecorded, but nevertheless it has been spoken by the prophets of the Lord, and sometimes I wonder if we have the faith and the true spirit to recognize it as inspiration and revelation from our Father in heaven.

May the Lord bless each of you that you may be mindful of those who have not been blessed as you have. I am referring particularly to those who have become inactive in the Church for some reason or another. They, too, are waiting for the blessings that you and I have been privileged to enjoy.

I am grateful for the bishops of this Church. I hope our people can draw near to them. I do not believe there is a bishop in the Church that will give anybody unsound advice. I do not believe there is any bishop in the Church that will steer anybody wrong, and I hope that our people and our inactive men in the Church may get to know our bishops and love them for what they are.

May the Lord bless you this day and during the coming sessions of this conference, I pray in the name of Jesus Christ. Amen.

THE FORT ON THE FIRING LINE

(Continued from page 286)

between the high cliffs of Cottonwood, they crossed a sandy bench to the northwest and stopped on a hill overlooking a valley by Boiling Spring. Across from them on the long sloping rock above the spring, they saw a community of fires, like stars in the darkness.

Faintly on the night wind as they listened, they caught the weird chant of the Piute war song. It rose to their ears and died away on the wind, but they could mark the heavy beat, the lusty volume of many voices—the spirit of exultation, of defiance.

The big drive of horses was perhaps scattered between them and the fires, but it was too dark to hunt among them. They would have to wait there till morning, and to get along without fires since that would advertise their presence to their enemies. Shifting from side to side in their saddles or standing by while they gazed at the dread lights in the distance, they speculated on their chances of getting their horses without being shot to ribbons. Yet, they had firmly resolved to have those horses, for without them they would be stranded, afoot, helpless. No time now to change their minds about it; any lack of firm answer to this bold challenge would shatter their prestige and leave them helpless at the mercy of these murderers.

Every one of the eleven men was armed—a gun, a pistol, or both. Yet everyone knew, no matter how stoically he refrained from saying it in words, that his firearms, in the jeopardy which daylight would bring, were but a mock and a menace to any hope of victory with the shoot-it-out ethics of the old warfare. If, in the morning, the Piutes failed utterly to consider their helplessness, to remember that they wanted to be friends, and to make generous exception accordingly, then their doom was sealed, as was also the doom of the defenseless loved ones waiting in fear and anxiety at the fort. Furthermore, if there were not some benevolent Deity fighting their battles for them, then the whole scheme of the mission was folly and madness personified.

THE gray dawn showed the valley full of horses as they had expected. And with the dawn the campfires on the rock blazed into new life, voices could be heard and the barking of dogs. The Bluff men rode down from their place of long vigil and began gathering their horses out of the scattered herd.

Sharp eyes from the camps spied them in their first motion, and down from the sloping rock with angry yell, hair flying wildly behind, came twenty or more Piutes on their cayuses at top speed. With drawn guns they dashed up to the men of the fort, demanding that they get away from the horses and be gone. The men of the fort de-

manded their horses; they would have them; their resolution had been crystallizing all night; and they could make no compromise. They intended to get their stolen animals or fight to the last man. The possibilities, even the probabilities, looked perilous indeed, but the loss was already perilous. Their failure to meet this sharp issue would mean utter failure of their entire project in San Juan.

Old Baldy shoved a triggerless forty-five calibre six-shooter against Lem Redd's stomach and was ready to discharge it with a stone he carried for that purpose. Lem Redd held his pistol in position to kill the Indian if he started to bring that stone into action. Jess Smith and Amasa Barton had countered other Piute guns with their own to make any killing a mutual affair.

Just a thin jiffy was all it lacked now—the weight of things infernal hung suspended on a hair. If the hair broke, it might rid the world of a dozen Piute braves, but it would surely stop at nothing less than the slaughter of every white man in the valley, and then it would turn with fury on the fort. Where was the magic now to save them from doom? This crisis had come like a whirlwind, leaving no chance for any interfering influence.

Suddenly a voice pierced the morning air, loud and long and shrill. Its urgency of tone, almost superhuman, and vibrant with command or appeal, arrested every motion, checked every breath. High on the rock above them they saw the slender figure of the youth, Henry, his arms extended, hands outstretched and head thrown back as he poured the strongest emotions of his young heart into the fresh morning air.

"These are our friends!" he shouted in his native tongue, "Don't hurt our friends! Give them their horses!"

It was that dignity of command to which men yield instinctively even though they may hate themselves for it when they lapse back to the vicious level from which it raised them.

The cocked guns lowered from their death-set aim—the spell was broken. Twenty braves stood by in silence while eleven Mormons selected their horses from the numerous band, even horses which the Piutes had stolen long before and had been using as their own.

In that band with which the Indians had come were many blooded American horses. The Mormons knew now that something was surely wrong! And those Piutes had harness-straps, work-horse bridles, clothing, and other things which they must have taken by a raid on some ranch or town. One of them had a watch. They also had money, great wads of it, and no more notion than a baby what it was worth.

One of them gave Jess Smith twenty-five dollars in greenbacks for a wide-rimmed hat. Another gave fifty for a similar hat without the least idea how much he was paying. They made lavish offers with worthless printed matter which they took to be money.

The fact of the matter was, a Mr. Smith, a horse-buyer, had come from somewhere in Colorado accompanied by a Mr. May, to buy Mr. Thurman's horses, and had brought with him money for the purpose, checks not being as acceptable in faraway San Juan then as now. For some time the Piutes had contemplated Thurman's fine horses with the worst of intentions, but when they became aware of the money carried by Smith, they figured the plum was ripe for plucking, and they left no one alive to tell just how it was accomplished. After the killing they ransacked everything looking for other paper.

THE gentle spell of that youthful voice from the high rock was too fine a thing to linger long in the hearts of Henry's people, their hands reeking with blood. By the middle of the forenoon they had reverted to all the deep grooves of their savagery. As they moved on up the valley of the Butler, driving their stolen horses and loaded with their plunder, they found a few cattle belonging to the people of the fort, and some of these they shot to see them fall, and others they caught and tortured and mutilated with savage delight. They raced back and forth over the hills on Thurman's horses in a drunken fit of jubilation.

They went by their secret trail into the fastnesses of Elk Mountain, known at that time to them only, and they waited there a month hoping someone would be foolish enough to try to follow them. During all this time a gang of cowpunchers and soldiers hunted to find where they had gone, and in May they found them at LaSal. In the fight that followed the Indians made a big killing, fourteen to sixteen men, and lost but one of their own number. Besides that they got away with the horses, the saddles, the pack-outfits, and about everything the cowpunchers had brought with them.

Having spent the spring and summer with their raids and their fights and the prodigal disposition of their rich plunder, they returned in the fall to the fort with the glory and satisfaction of having killed more than seventeen white men since the first of April. They still had hats, clothing, saddles, guns, horses, and money they had gained in the fascinating game of murder. When the arm of the law failed to reach out and demand the stipulated price of the good time they had been having, they became more chesty than before, more insolent, more ugly, more dangerous as neighbors.

(To be continued)

the spoken word

FROM TEMPLE SQUARE

By RICHARD L. EVANS

Anonymity

SOMETIMES people want to do things that they don't want to seem to be personally responsible for. They want the result without the responsibility. And so they resort to various devices by which they attempt to impersonalize their actions. Sometimes, for example, when people want to say something that they hesitate to say in person, they resort to the questionable practice of writing an anonymous letter. An anonymous letter is a kind of cowardly thing. It is something that a man hides behind when he hasn't the courage to be identified with his own convictions. He may want to say something critical or unkind or damaging or derogatory, but he doesn't want to have his own ideas traced back to him. Of course, opinions from people who don't want to be responsible for their opinions aren't worth much. Another technique of attempting to impersonalize personal responsibility is to use the name of a group—and so, in the minds of many, the whole group may appear to be responsible for one man's unauthorized viewpoint. Or a man may impose his opinion on an organization with which he has some influence—and then disclaim any personal responsibility for the action instigated. Thus unfair treatment is frequently made to seem to come from a crowd, whereas it may actually emanate from only one person or from only a small part of the crowd. Also, there are many places in the world where men have acquired the technique of making their opinions seem to come from the people who are actually being imposed upon. Thus duped or coerced minorities are often made to sound as if they were voicing the opinion of the people. But regardless of the result, and regardless of the method or the means, this we should know as to actual responsibility: We cannot impersonalize anything in which we ourselves willingly or knowingly participate or anything to which we give consent. We cannot relieve ourselves of our own actions by hiding behind anonymity. We are responsible for the ideas and acts that we set on their way or that we give assent to. Actually and ultimately, there is no way to impersonalize our personal responsibility.

—March 6, 1949.

The Immediate Price

AT some time or other, perhaps everyone asks himself: Why should I conform to the rules? Why should I maintain standards and ideals? Why should the promises or threatened punishments of a remote hereafter restrict my way of life? Maybe this old adage about virtue's being its own reward is just an old-fashioned idea. There are many answers to this line of questioning, but suppose for the moment we forget about heaven and the hereafter, and confine our answers to what we positively know about ourselves here and now. It has, for example, been established as a physiological fact, that such negative emotions as worry, anger, hate, and jealousy generate within us those substances which can and do impair our physical and mental well-being. Even to the skeptic this can now be demonstrated. And it isn't necessary for an herald from heaven to pronounce the penalty. Anyone who hates his neighbor, anyone who must make mental excuses for his own misconduct, is experiencing the relentless operation of the laws of reward and punishment, as they affect every man every day. And what is true negatively is also true positively. In an atmosphere of trust, of good will, of kindness, and of good conduct there is an observable tendency toward physical and mental well-being, which has its bearing on health and happiness. To wrestle with a gnawing, troubled conscience, devoid of peace, is a punishment which no scriptural fire and brimstone can equal, and which takes its toll physically, mentally, and spiritually. Of course there is good authority for the fact that rewards and punishments are not confined wholly to the present. Sometimes the mills of the gods grind slowly. Sometimes it seems that justice is not done in this life. And why it should be so may have to be left for answer beyond the bounds of this world. But to those who do not care to project their thinking beyond their present life's expectancy, to those who want to know only what a given course will do for them here and now, let it be said that, in a very real sense, every day brings its own reward and punishment. "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

—March 13, 1949.

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Revised
Isaiah 32:17

On Disregarding What We Know

WE often feel that we would avoid making mistakes if we only knew more about the future. Certainly this is sometimes so, but certainly it isn't always so, as evidence of which we need only remind ourselves how often we ignore what we know—both about the present and the future—and how often we ignore those things which the past has taught us about the future. We already know the future in principle. Causes which have once produced specific effects may again be expected to produce the same effects. This is the process of law. But the fact that the future may in some degree be judged by the past does not prevent our repeating the mistakes of the past and disregarding its lessons. Even when the prophets have forewarned their people concerning future consequences, they have been rejected more often than not. Furthermore, we often repeat our own mistakes, knowing full well that they are mistakes; and much of what we know with certainty, even about the present, we often ignore in practice. We know many of the rules of health, but often fail to observe them. We know many of the rules of happiness, but often fail to live by them. We know that if we disregard law, we shall pay the consequences—but still there are many who disregard the law. It would seem, then, that knowledge alone, of the past, the present, or the future, does not keep us from making mistakes, because we disregard so much of what we do know. This admission leads to the conclusion that greater knowledge of the future is not our most urgent need. It is more important to know correct principles and to observe them, than it is to know more facts about the future. Observing correct principles will save us materially and spiritually, but merely knowing the future and then ignoring correct principles will never save anyone. To know the commandments and to keep them, to know the rules of life and to live them will lead to the certainty of a glorious future whether or not we now know all we would like to know about it.

—March 20, 1949.

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Revised

Discipline for Living

NONE of us can count with certainty on any prolonged period of tranquility. When things seem to be going about as we would have them go—when at last it seems that we might relax and live according to our own plans and purposes, it so often happens that uninvited events quickly change the pattern, despite our best planning. Why it should be so is a question that is often asked and difficult to answer. Certainly part of the answer is to be found in the fact that if we had everything our own way, there are many developing experiences which we would surely spare ourselves. There are many things we learn at great cost which later prove to be worth more

than they cost—even though by our own choice we would avoid them if we could. Even as there are few children who would not at some time prefer to avoid going to school, with its discipline and its pains of learning, so, likewise, there are few adults but who would not at some time prefer to avoid the problems and the discipline of life. But the great Teacher of all men, the Father of us all, somehow sees that we get our share of the lessons of life, to fashion and to fit us for things to come, according to our needs and nature. And we may confidently conclude that he who lives life just as he plans it, misses much, because the things we don't plan for ourselves are often just as necessary to our happiness as the things we do plan—even if they are harder, even if

they bring effort and heartache, and difficulty, and disappointment. We may still ask why; we may rebel; we may honestly believe that we ourselves are the best judges of what would give us happiness; and some of us may never find an answer that satisfies us this side of the grave. But to each of us will come the answer, if not now, then later. We have a long time to learn—eternity, if necessary—but blessed are we if we learn early to meet life as it comes, and to have faith, when events move beyond our control, that we shall find ultimate compensation for every experience, with strength growing out of our difficulties, and with understanding growing out of our disappointments.

Revised

—March 27, 1949.

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATION-WIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 11:30 A.M. EASTERN TIME, 10:30 A.M. CENTRAL TIME, 9:30 A.M. MOUNTAIN TIME, AND 8:30 A.M. PACIFIC TIME.

FROM A PROPHET TO HIS PEOPLE

(Continued from page 267)

one of my dear aunts, Lucy M. Smith, I stood up and bore my testimony. I told that audience that I was glad to belong to the Church of Jesus Christ, for I believed it was the true Church, and I wanted to be worthy of my membership in it.

Many things have happened since then, I wish I could give you a picture of what has passed before my eyes and through my mind since I began life here on earth. I was privileged to go to school. I attended the Sunday School and the Mutual Improvement Association in the Seventeenth Ward. I attended fast meeting and used to come to this building on Sunday to hear sermons delivered by the great leaders of the Church. I was permitted to go to Provo and attend Brigham Young Academy under Superintendent Karl G. Maeser for one year; and the influence of that good man on my life was so great that I am sure it will endure for eternity.

I was ordained a deacon and was president of my quorum. When I was about fourteen years of age, I read the fortieth chapter of Alma in the Book of Mormon in our Sunday School class. It made an impression on my mind that has been helpful when death has taken loved ones away. I will not take time now to read it, but it is one place in the scriptures that tells us where our spirits go when they leave this body, and I have wanted to go to that place called paradise ever since.

I was called on a mission to the Southern States in the days when great bitterness motivated some of the people who lived there. The most of them

were good men and women, but there were a few who objected to the gospel of Jesus Christ being taught as the Lord desires us to teach it. Some of our missionaries were brutally whipped. During the period of time before I went there, several were killed. I had the experience myself of lying in bed while the bullets whistled overhead. A mob surrounded the building where we were sleeping and fired into the four corners. Splinters fell over us, but nobody was hurt. I labored under the direction of Elder J. Golden Kimball. He was a great mission president. I came home and continued my life work, having been benefited by the experience of my missionary career.

There were saloons and gambling houses in Salt Lake City in my youth—not very many—but some, but I never had occasion to go into them. I always felt it would not please my father and mother if I did, and I was happy to do the things that they wanted me to do.

After my mission to the Southern States, I was called to work in the auxiliary organizations at home, in both the Sunday School and the Mutual Improvement Associations, and later became one of the stake superintendents of the Young Men's Mutual Improvement Association. I was also a ward teacher and stake home missionary. I also served as a member of the general board of M.I.A.

The President of the United States, William McKinley, sent word to me by Governor Arthur L. Thomas that he felt that a member of the Church of Jesus Christ of Latter-day Saints was entitled to a federal appointment. We

had not had one up to that time, and he offered me the position in the Land Office of Receiver of Public Monies and Special Disbursing Agent. Before that I had worked for the Grant-Odell Company in the yard putting up wagons and other equipment, and when I was offered the position of Receiver in the United States Land Office, I was working for Z.C.M.I. My first appointment came from President William McKinley, and the next one came from President Theodore Roosevelt.

I attended the general conferences that were held semi-annually in this building. I used to edge my way in and sit down on the stairs at the left. The house would be full, and there weren't seats for everybody. On the particular occasion to which I refer, I came in, as usual, and worked my way through the crowd and finally got a seat down near the bottom of the stairs. (At that time I was a married man with a family, living across the street, and may I say that having a fine Latter-day Saint wife was one of the greatest blessings that ever came to me.) Presiding Bishop Charles W. Nibley, who was my neighbor, touched me on the shoulder and said, "Come and sit by me." I said, "There is plenty of room here." Again he said, "Come and sit by me. It is more comfortable here." If I had known what was going to happen during that conference, you could not have pried me into that seat.

That was on Sunday. I had to be at my work in the land office because people were there from all over, and I could not go to the meetings except on Sunday. The following Tuesday, I came home from the land office to

(Continued on page 302)

FROM A PROPHET TO HIS PEOPLE

(Continued from page 301)

take my children down to the fair at four o'clock, and Sister Nellie Colebrook Taylor came across the street and said, "Oh, Brother Smith, I congratulate you."

I said, "What are you congratulating me about?"

She said, "Don't you know?"

I replied, "I don't know what you are talking about."

"Why," she said, "you have just been sustained as a member of the Quorum of the Twelve." And I talked her out of it.

She apologized and said, "I am sorry. I hope you will forgive me." Knowing what my father's experiences had been, and having such a nice position at the land office, I was not looking for a place such as Father had. It took all his time and kept him away from home so much.

I turned to my wife and said, "I'll take the children now and go down to the fair." But before I could get out to the buggy, back came Sister Taylor, and she rushed up to me and said, "It was you! It was you! Everybody heard it."

I will never forget how I felt. I turned to my wife, and she was in tears. That is the way I received my notice that I had been sustained as a member of the Quorum of the Twelve.

These are some of the experiences of a short life; and I want to say to you brethren and sisters, it is a good deal better to be seventy-nine years young than it is to be fifty years old.

I came into my place as humble as a man could be. It took me about three weeks before I could feel comfortable, and that would be another interesting story if I had the time to tell it. During the period of time I have held the priesthood, I have traveled more than a million miles in the world, seeking to share the gospel of Jesus Christ that is so precious to me. It has never been difficult for me to tell men about the fine things that we have. Sometimes when men belonging to other churches have said, "We have this and this," I have said, "Keep all the truth that you have, and then let me explain to you some of the things that you do not possess that have made my life rich, and I am sure would make you happy."

I was secretary of the Southern States Mission, and I presided over the European Mission for a term, and I have been associated with you, my brethren and sisters, and many of your fathers and mothers who have passed to the other side, in this marvelous gospel of Jesus Christ our Lord. I would like to say there has never been one hour in my life that I can remember that I have had any doubt about this being the work of our Heavenly Father. It has been a joy to me. People have been kind to me wherever I have

been — almost everyone. I cannot imagine that I could have lived a richer life if I had planned what I wanted to do during these seventy-nine years.

I TAKE this occasion now, the General Authorities of the Church, the stake authorities, ward authorities, members of the Church, to thank you for your kindness, your love, your help, and your willingness to enable me to do my work, especially at times when it has been somewhat difficult.

We have a great responsibility resting upon us in the various positions we occupy. I say to you men who are in this audience, who are elders of the Church of Jesus Christ of Latter-day Saints, and who have no official position, the Lord expects just as much from you. If you expect your blessings in the hereafter, you will have to earn them in the same way that the men who are ward and stake and General Authorities are earning theirs.

It is a wonderful thing to look into the faces of a group like this. I do not know how soon the time may come that I will be called from this sphere of action, but when that time comes, I hope that I will have earned the right to continue my associations with just such men and women as are here today, and those who are scattered throughout the world who are living the gospel of Jesus Christ.

To this marvelous choir of young people, from Ricks College of Rexburg, Idaho, I say: Keep the commandments of the Lord. There isn't any happiness worthy the name if you fail to do that. All happiness is on the Lord's side of the line. We thank you for coming here to sing to us. We hope that wherever you go you will keep in mind that our Heavenly Father loves you and has offered you and continues to offer you opportunity to develop to be such men and women as will be entitled to a place in the celestial kingdom to have the association with those whom you love throughout the ages of eternity.

I had no idea when I came this morning that I was going to talk to you like this. I am grateful for the preservation of my life. Many times when I have been apparently ready to go to the other side, I have been kept for some other work to be done. I want every one of you to know that I do not have an enemy, that is, there is no one in the world that I have any

enmity towards. All men and all women are my Father's children, and I have sought during my life to observe the wise direction of the Redeemer of mankind, to love my neighbor as myself. I have had much happiness in life, so much that I would not exchange with anybody who has ever lived, and I do not say that boastfully but gratefully. All the happiness that has come to me and mine has been the result of trying to keep the commandments of God and of living to be worthy of the blessings that he has promised those who honor him and keep his commandments.

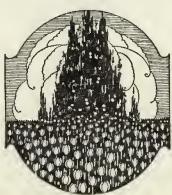
God bless you, my brethren and sisters. Do not make any mistake in these days of uncertainty. Stay on the Lord's side of the line. All righteousness, all happiness is on his side of the line.

In conclusion, I pray that we may all so adjust ourselves as we pass through life's experiences that we can reach out and feel that we hold our Father's hand. This is God's work. This is his Church. It is the way that our Heavenly Father has provided to prepare us for eternal happiness. I pray that we may all be worthy of it.

I would not feel right if I failed now to express to my father's family, my brothers and sisters, my own family who have been so close to me all these years, my gratitude to them for their helpfulness. They have never put anything in the way of my doing my duty. And I take this occasion to say to my brethren, the counselors in the Presidency of the Church, and these other men who are here on this stand: "You will never know how much I love you. I have not words to express it." And I want to feel that way toward every son and every daughter of my Heavenly Father, and I can feel that way if I observe his laws and commandments and follow his advice.

That the Lord may enable us all to so adjust ourselves that when the time comes for us to go hence we may find our names enrolled in the Lamb's book of life entitling us to a place in the celestial kingdom in the companionship of the best people that have lived upon the earth, I pray in the name of Jesus Christ, our Lord. Amen.

Address delivered at the Wednesday morning session of the 119th annual general conference, April 6, 1949, in the Tabernacle



I THOUGHT I would like to stand in the presence of this great audience this morning and congratulate you that you are here in the house of the Lord on the birthday of the Church, the 119th anniversary. And I also hope that the more than a million souls now living that belong to the Church are remembering that this was a wonderful event.

As I saw the blue sky this morning and the glorious sunshine, I thought of Parley P. Pratt's wonderful hymn, "The morning breaks, the shadows flee; Lo! Zion's standard is unfurled, The dawning of a brighter day, Majestic rises on the world." And if this group of people, and those who are associated with the Church who have covenanted with the Lord to do so, will undertake to fulfil that portion of his prayer where he says: "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10) the coming of that great day will be hastened. It remains for us to bring that about, brothers and sisters.

The years pass so swiftly! Sixty-six years ago I was attending the same school that these young men and women are now, then called the Brigham Young Academy. Sixty-six years ago! When I think of what a wonderful record that school has made and the blessing it has been to the Church and to the people, I am grateful that their representatives are here this morning to sing for us and to warm our hearts by their presence.

I don't want to take more time, my brethren and sisters, but I just felt I wanted to greet you this morning and say to everyone of you: God bless you; and let us see that every time we hear or read the prayer offered by the Savior as a pattern for all of us to pray, that we keep in mind that it is our privilege to be a part of that program when this earth shall be even as heaven.

The Lord bless you. Amen.

Address delivered at the Wednesday afternoon session of the 119th annual general conference, April 6, 1949, in the Tabernacle

THIS is a solemn occasion. We are met in the concluding session of a great conference. Representatives are here from many parts of the world. We have been privileged to listen to the counsel and admonition and encouragement of those who have been called to direct in Israel.

I am sure everyone who has attended these sessions has been edified, and our minds have been directed to him who is the Author of our being. I have rejoiced in the delightful music we have had, and take this occasion to thank this splendid chorus that comes from, what to me, is the greatest university in all the world. [Brigham Young University, Provo, Utah.] I know you will pardon me for referring to it that way, because it was where I went to school. I hope these young people, members of the chorus from Brigham Young University, have rejoiced in meeting with us as much as we have in listening to them.

We are living in perilous times. We are approaching the evening of the sixth day. All the world is in confusion, and unfortunately, as has been the case before, the majority of the

men and women who live upon the earth are in darkness, because they do not have the gospel of Jesus Christ, the gospel of light.

I trust that the few moments I occupy I may have the benefit of your faith and prayers, that I may be led to say that which will be a source of encouragement and blessing to us all.

We live in a wonderful land, choice above all other lands, blessed as no other nation is blessed, and yet we are in danger. Our Heavenly Father has told us that there is a law irrevocably decreed in heaven from before the foundation of this world upon which every blessing is predicated. If we observe the law, we will obtain the blessing. If we fail to observe the law, we have no promise.

As my mind goes back to the beginning as recorded in Genesis, and follows down through the centuries that have since elapsed, I realize that many people have lost the truth and turned to falsehood, thereby losing their blessings.

The Lord has been mindful of his children all the time. He has never punished them, but he has taught them so that they might not be punished by their own conduct. Those who would not listen to God's representatives were destroyed. On one occasion the whole population of the world was wiped out with the exception of a few who listened to Noah, a servant of God, who for more than a hundred years had called the people to repentance. Only those who were in the ark were preserved.

We have the instance of Sodom and Gomorrah. Abraham learned that the cities of the plains were to be destroyed because of the wickedness of the people. He pleaded for those who were righteous, saying to the Lord, "Surely, you are not going to destroy all of them. There must be some people who are worthy to live." The reply to him was, "If there are fifty righteous people in those cities, they will all be preserved from destruction."

Then Abraham asked, "Well, what if there are forty?" "Yes, if there are forty," was the answer. "Then if thirty?" "Yes, if thirty." "If twenty? If ten?" "Yes," ten would be sufficient to hold off the destruction of the cities, but there were not ten people in those two great cities who were worthy to live. Lot and the members of his own family fled, then the whole community was consumed by fire.

Prophets of the Old Testament warned the various communities from time to time. They were fully warned

BIRCH TREE IN THE RAIN

By Grace Sayre

UPON each fragile bending stem
A row of crystal beads is hung,
That, with the first brisk breath of wind,
Fall showering to the ground;
And every separate chime-bell rings
With scintillating, jeweled sound.

before destruction came, but notwithstanding that warning, Jerusalem, one of the great cities of the world, was repeatedly destroyed. Babylon, the greatest of all nations at one time, had been warned of its wickedness, but the people would not do what the Lord wanted them to, and they were destroyed.

IN our own country when the Nephites and the Lamanites were warring among themselves, they were given certain promises if they would keep the commandments of God, told that if they did not, destruction would follow. Then we have that marvelous record of 2,060 Lamanite boys—just boys—who joined the army of the Nephites in order to help preserve themselves and their families, and who faced certain death—from any natural standpoint—because they were opposing skilled warriors. But they had been taught by their mothers that God would protect them if they would do their duty.

These 2,060 boys, part of the army of the Nephites, went into battle repeatedly. The last struggle was so terrible that we are told all were wounded; two hundred of them fainted from the loss of blood. When Helaman, their commander, saw their enemies driven away, anxious for his young charges (he called them stripplings) he went through the battlefield and gathered the living. He found the 2,060 alive, although many had fainted from the loss of blood.

Helaman, who was amazed at their miraculous preservation, questioned them. Their response was one of the greatest compliments to motherhood to be found anywhere: "We knew our mothers knew."

They believed what their mothers taught them. They had faith in God. They were preserved, and they helped save their homes and families from destruction.

During the great struggle for independence in the country under the leadership of George Washington, our Heavenly Father was preparing the way for the restoration of the gospel of Jesus Christ in its purity.

He gave to certain individuals the inspiration to frame the Constitution of the United States that has been referred to in this conference, the greatest palladium of human rights that we know anything about. Under such a Constitution the gospel of Jesus Christ was restored to the earth one hundred nineteen years ago.

These facts are part of the history of the world, including many more that time will not permit mentioning.

The hand of our Heavenly Father has always been extended in love to his children through his prophets who pleaded with them to repent of their wrongdoing and keep his commandments. When they did, they were blessed, and when they failed, they lost their blessings.

(Concluded on page 304)

FROM A PROPHET TO HIS PEOPLE

(Continued from page 303)

WE have here on this stand the Holy Bible containing the Old and New Testament, as well as the Book of Mormon which is the history of the ancestry of the American Indian. We also have the Doctrine and Covenants, containing the revelations of God to the Prophet Joseph Smith, all available to the children of God. We have also the Pearl of Great Price containing other scripture.

We look upon these four volumes as the teachings of our Heavenly Father, and accept them. There is no teaching in them that any individual in the world belonging to any church or no church can find fault with. In every case the admonition is to make men and women better wherever they may be.

These scriptures are available to all. You have been told that there are thousands of your sons and daughters in the world now, seeking to share with our Father's other children the truth of the gospel of Jesus Christ before it is too late. We are coming dangerously near to a time when our Heavenly Father will withdraw his spirit from the world because the people of the world will not accept it.

We have been told today that there are now a million and forty thousand members of the Church of Jesus Christ of Latter-day Saints, and I say to you, not boastfully, but seeking to explain the truth, that this Church has received in this latter-day a new witness: God the Father and the Son did appear in the woods of Palmyra. A boy received a witness that enabled him to endure all kinds of persecution, and finally, as he was taken by his enemies, he said:

"I am going like a lamb to the slaughter. . . . I have a conscience void of offense toward God, and toward all men . . . and it shall yet be said of me—'he was murdered in cold blood.' (D. H. C., 6:554-555.)

Joseph Smith, the Prophet, and his brother Hyrum (the great-great-grandfather of the man who sits at my left here on the stand and grandfather of the man who sits behind me in this congregation) died as martyrs at the hands of a wicked mob. They were sacrificed not for any wrong they had done but because they had sought to teach the truth and call the people of the world to repent before it was too late. The work has gone on and under the Constitution of the United States we have been permitted to carry on in this great land. We have been permitted to teach the gospel of Jesus Christ. Our missionaries of course have gone all over the world, but I am speaking now of the United States of America. However, there are many people, many men and women in this land, some of whom may be friends or relatives who are misguided by the idea that the Constitution of the United States isn't as

fine a system of government as they have in Russia or Germany or Italy or some other part of the world, notwithstanding the fact that the Lord himself said that he raised up the very men who framed the Constitution of the United States and directed that the membership of this Church should pray for and sustain those who represented the Constitution of this land. I hold in my hand the Bible and can read the Ten Commandments that were given to Moses for the guidance of the people wherein the Lord told Moses what the people should live for and do. If those Ten Commandments had been lived up to by the people of the world down to the present time, this earth could long ago have been celestialized, But the people refused.

You know, and I know, that the Ten Commandments contain the will of our Heavenly Father, and I am grateful, not only for the civil laws but also for the laws God has given to us. I feel bound to conform my life to the teachings of the Ten Commandments. I feel equally bound to sustain the Constitution of the United States which came from the same source as the Ten Commandments. Unless the people of this great nation can realize these things and repent, they may forfeit the liberty that they now enjoy, and the blessings that are so multiplied among us. I do hope and pray that they will discover before it is too late that God has spoken again. Your responsibility and mine is to let our light so shine that others seeing our good works will be constrained to glorify him who is the Author of our

being.

These books contain the advice of the Father of us all, the Father of the Jews, the Gentiles, the Christians, the pagans. God is the father of our spirits, and down through the ages he has tried to encourage people to do the thing that would bring them happiness rather than unhappiness. Yet today we find this world in such a

condition that there is uncertainty upon every hand. It is our duty not only to obey the commandments of our Heavenly Father but also to pray for those who represent the constitutional law of our land. It is our duty to pray for those who hold high positions in the states, and in the nation. Why? Because if they can be influenced by the Spirit of the Lord, and there have been many cases where they have been, the people will receive the blessing they need.

Brothers and sisters, we are coming to the time when we will return to our homes, and I ask you: Where in all the world could we have spent the last five days under sweeter influences than we have enjoyed here in this great Tabernacle? We have been blessed beyond our ability to appreciate our blessings, I think. And now as we go to our homes, will we take to them the influence that we have found here—the blessing that we enjoy here—will it be carried out to encourage those who are not doing what they should? If we do, then this conference will have been to us an added blessing, because inasmuch as we endeavor to bless the children of our Heavenly Father, we receive a blessing ourselves. In other words, "Inasmuch as ye have done it unto me," the Master said, "ye have done it unto me." We are living in perilous times. Brethren and sisters, set your houses in order. Gather your families around you, have your prayers, ask the blessing upon your food, give of your substance to those who are in need.

WHEN I heard the reading of that marvelous record of the funds that have been utilized by this little Church and think of what has been given, and the millions that have been expended by this group of people, I marveled, and I stand here to say that not one of you who has contributed will be one dollar poorer than you were before.

We have this great chorus here to-day representing Brigham Young University. There isn't any good that could come to that school that would not please me. The leaders of that school are struggling, working, planning, but I am afraid there is a limit to what may be accomplished in a financial way in the immediate future. There are wealthy people among us. There are those who are well-to-do, who may feel disposed and happy to help this institution grow. I want to say that it is one of the finest places for our young people to go to school that can be found anywhere. I hope that these young people here will feel a blessing; I hope they will go back to the school and take with them the spirit that is enjoyed here, grateful for the blessings of our Heavenly Father. They are always close to those who honor him and keep his command-

—

YOURS TRULY

By Lael W. Hill

FROM line to line your letters go
"On Sunday I did—thus and so,
Last Friday night a strong wind blew."
Or, "Yesterday I heard from you;
Yes. I am fine and feeling well—
I guess that's all there is to tell."

Down every page my practised eye
Skips lovingly. I smile and sigh—
Does it matter very much
Your words are brief and plain to touch,
For words are only queer designs
Between the thoughts between the lines.

ments. And I now advise these young men, protect the virtue of these girls as you would protect your lives, and to these young women, I say, protect the virtue of these boys as you would protect your lives. You are all the children of God, and he loves you, but the adversary will do everything he can to tear down and destroy your opportunities for happiness. That same admonition in regard to these students of the university I give to all the sons and daughters in the Church wherever they may be, and if we will honor God and keep his commandments and live as we should, no matter where the storms may strike, the winds may blow, and the lightnings may flash, we will be as the children of God always have been when they have kept his commandments: we will be under the protecting hand of him who is all-powerful.

We will continue to go forward and grow and develop in life, and in the end we shall find a reward as inheritors in the celestial kingdom of our God right here upon this earth and enjoy the companionship of those we love forever.

May the Lord bless you, my brethren and sisters, for your faithfulness. And I bless you as he gives me power to do so, that you may continue not only to do as well as you have done in the past but that you may also strive harder than ever to save the world by teaching the people in it who are worthy to live the gospel of Jesus Christ, until it shall have been proclaimed to all, and the opportunity be given to them to understand the truth, because this is our Father's work. This is not the Church of any man. It is the Church of Jesus Christ, and the only Church of Jesus Christ that is on the earth which is entitled to that name by his appointment. Do you appreciate it?

Men, do you appreciate your wives? Wives, do you love and appreciate your husbands? Parents, do you appreciate your children? Children, do you love and appreciate your parents? If we do, then we will love one another, and there will be peace and happiness in our lives and in our communities, and our homes will be the abiding place of the Spirit of God.

I pray that this may be the case and that we may now go from here renewed in our determination to support the Constitution of the United States of America, to maintain the standards of the Ten Commandments, and to observe the advice and counsel of our Heavenly Father, as given by his servants from time to time. When the time comes that this earth shall be cleansed and purified by fire, and the celestial kingdom shall be set up here, may we find our names recorded in the Lamb's book of life entitling us to a place in that kingdom, that there will not be one missing but that every one of us and those we love may be there. This I pray in the name of Jesus Christ, our Lord. Amen.

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in cleared space of same skillet; fry lightly.

(2) Combine tuna and eggs and scramble together.



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What Friendship Means

By Gilean Douglas

HAVE we ever thought exactly what it means to be a friend?

It is one of the biggest responsibilities in the world, and yet it is undertaken so lightly and abandoned on such slight pretext that it might be the putting on or taking off of a garment.

There is one true reason for friendship, and one only: that here is another soul to whom you can give and from whom you can receive the utmost of spiritual values in this world. There can be clarity, stimulation, and the ultimate in truth between you. You know what your friend is, and he knows what you are. Nothing can alter that; not anything that has happened before or anything that can come afterwards. What is in the past is no concern of either except insofar as it can strengthen the fabric of your relationship. What comes in the future should no more be able to disturb that amity than a twig dropped on the surface of a great river can alter its course and destiny.

But what do we see all around us? Friendships—or so they are called—made because of money, prestige, loneliness, popularity, community of trivial interests, propinquity, or for other equally unreliable reasons. There is also that most dangerous of all: the friendship made because each has endowed the other with qualities neither possesses. This is dangerous because it usually involves feelings which are sincere and deep and so can cause much emotional turmoil and unhappiness. It can also embitter either or both and shadow their lives with distrust, because each fails to realize that it is not his friend who has failed him, but he who has failed his friend.

These dream friendships are much more prevalent than is generally believed. They usually rest on the hypothesis that the other person sees life as you see it and there-

fore could not commit any major act of which you would disapprove. Of course, when the friendship is very trivial, even a minor act can upset it. The result is that if you discover that your friend has committed such an act in the past or at the time you know him, then he can no longer be your friend. But in what way has he changed that you should look at him with cold eyes and close the door of your heart against him? He is just the same as he always was. Those qualities for which you loved him are still there. If you thought it through, you would know that what he has done he did not consider wrong or he could not have done it. He simply has a different way of looking at life—and perhaps his way is the right way after all. But the sorrow should be yours because you have led him to believe that you were his friend when, in reality, you were nothing of the sort.

Before friendship, ask yourself: Can I be a friend? This is the crux of the matter. Then ask yourself: Can I be a friend to this certain person? If the answer is, "Yes," then let nothing stand in the way of that friendship. See clearly; ask honestly; speak sincerely. Be sure that you are yourself and that you see your friend as he is. The ways of friendship differ with the individuals concerned, but two things should never change: there is only one reason for making a friend, and no reason at all for abandoning one.



Josephine B. Nichols

SPRINGTIME MEALS

LET your family know that spring is here by pretty-as-a-picture meals, right from your garden.

MENU I

Spring Lamb Roast
Currant-Mint Sauce

THE IMPROVEMENT ERA

Creamed Parsley Potatoes
Buttered Asparagus Tips
Garden Salad
Hot Biscuits Butter
Lemon-Orange Puffs

MENU II

Chicken Pie
Shredded Buttered Beets
Spring Relish Plate
Fruit Filled Sponge Cake

MENU III

Chilled Tomato Juice
Baked Stuffed Fish Tartar Sauce
Creamed New Potatoes and
New Green Peas
Tossed Spring Salad
Whole Wheat Rolls Butter
Lemon Tarts
* * *
Garden Salad

4 cups fresh spinach
1 cup sliced radishes
 $\frac{1}{2}$ cup sliced green onions
Serve with French dressing.

Baked Stuffed Fish Steaks

2 halibut steaks (2 pounds) 1 inch thick
salt and pepper
2 to 4 tablespoons lemon juice

Arrange one fish steak in greased shallow baking dish. Season, and sprinkle with lemon juice. Spread with bread stuffing. Top with second steak. Season. Sprinkle with lemon juice. Bake in moderately hot oven (375° F.) until tender, about forty-five minutes.

Bread Stuffing

1 cup chopped celery
 $\frac{1}{4}$ cup chopped onion
4 cups bread crumbs
4 tablespoons melted butter
1 teaspoon sage
salt and pepper
hot water to moisten

Cook celery and onion in fat until tender and golden. Add bread crumbs, seasonings and enough hot water to moisten. Mix lightly.

Spring Relish Plate

Center serving tray with cottage cheese, which has been seasoned with mayonnaise and chives.

Arrange attractively around cottage cheese, carrot curls, celery sticks, radishes and new green onions.

Lemon Tarts

$\frac{1}{2}$ cup water
 $\frac{7}{8}$ tablespoons cornstarch
 $\frac{1}{4}$ cups boiling water
 $\frac{1}{4}$ cups sugar
 $\frac{1}{2}$ teaspoon salt
3 egg yolks, slightly beaten
1 lemon (juice and grated rind)
1 tablespoon butter
6 baked tart shells

Mix cornstarch, salt and sugar into thin paste with $\frac{1}{2}$ cup water. Stir paste into boiling water in top of double boiler and cook over direct heat until mixture begins to thicken; return to double boiler and continue cooking until thick and smooth. Pour over slightly beaten egg yolks, return to double boiler, and cook one minute. Add lemon juice, rind, and butter, and blend well. Cool and pour into tart shells. Top with meringue.

MAY 1949



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Prospective Missionaries and Ordinance Work

BEFORE missionaries are sent into the mission field they undergo an intensive ten-day training program at the mission home in Salt Lake City. It is surprising to learn how few of the elders called to this responsibility have had proper instruction or experience in administering to the sick, consecrating oil, blessing children, performing baptisms or confirmations, and the other ordinances of the gospel.

Such a condition arises, in part, from the number who are called to missionary service and who have only recently been ordained to the Melchizedek Priesthood. However, frequently those who have been associated in quorums of elders or seventy for an extended period of time have received little or no instruction or experience in these matters.

The *Melchizedek Priesthood Handbook*, page 86, sets forth clearly the responsibility resting upon each quorum presidency under the direction of the stake presidency to instruct its quorum members in ordinance work and to provide opportunities for such services to be rendered. It is not adequate that a quorum presidency give instructions in this regard at infrequent intervals. Discussions should be conducted rather frequently so those who may be new or inexperienced may receive proper training. Likewise presidencies should work closely with bishoprics in providing opportunities for quorum members to officiate.

Those given the privilege of exercising the divinely-restored priesthood should be proficient in a knowledge and the performance of the responsibilities which are theirs. A workman to be effective must know his tools. Quorum presidencies, under the direction of stake presidencies, have an important obligation in this matter. Theirs is the task of training properly all quorum members in ordinance work at frequent intervals and securing opportunities for rendering such services. This procedure will result in a well-informed and capable priesthood membership as well as young elders prepared to assume their duties as missionaries or representatives at home.

Quorum presidencies are encouraged to comply with the foregoing recommendations.

308

All-Church Softball League Announced

IN an effort to provide wholesome summertime recreation for all men of the Melchizedek Priesthood, adult members of the Aaronic Priesthood, and all men in the Church, nineteen years of age or older, the General Authorities have approved the formation of an All-Church Softball League. In this program, emphasis will be placed on friendship, fraternalism, and good sportsmanship.

In past years a number of stakes and some regions have conducted a softball program with gratifying results, but a need was felt for wider participation under uniform rules of eligibility and competition. The newly launched program has been provided to meet these needs.

A preliminary survey has brought enthusiastic response, and it is felt that every ward in the Church will be able to field at least one team. Competition between wards in each stake will begin the first week in May. The playing season within stakes is to be divided into two halves with the winners of each half conducting a playoff for the stake championship. Stake champions will participate in a regional playoff, with regional winners contesting for the all-Church championship in Salt Lake City about the third week in September.

The league will be under the direction of the General Priesthood committee of the Council of the Twelve with active supervision by the general board of the Young Men's Mutual Improvement Association. General supervision will be given by President Oscar A. Kirkham, Bishop Thorpe B. Isaacson, Assistant General Superintendent A. Walter Stevenson of the Y.M.M.I.A., and one member of the Y.M.M.I.A. general board yet to be named.



S. DILWORTH YOUNG



MILTON R. HUNTER

Are Your Servicemen Neglected?

A SURVEY was made recently of L.D.S. servicemen at several large military installations. Investigation showed that relatively few of those contacted were receiving any kind of correspondence from their quorum and that fewer were receiving copies of *THE IMPROVEMENT ERA* and Church Section of *The Deseret News*.

Under the present program both of these services are to be rendered by priesthood quorums. It has been a matter of long standing that quorums shall correspond with each of their quorum members living away from home at least once each month—often if possible. A review of quarterly reports submitted over an extended period of time indicates that the matter of correspondence is seriously neglected in a majority of quorums in nearly every stake.

Another project recently assigned to quorums, under direction of the First Presidency, is that of providing from quorum funds subscriptions to *THE IMPROVEMENT ERA* and Church Section for every quorum member in military service. To date, it appears that relatively few quorums have instituted this project.

At the present time the number of quorum members in military service is reasonably small. These services, therefore, may be rendered easily. Those who are being contacted and served by their quorum associates as recommended show a splendid enthusiasm for the gospel and are, as a rule, actively engaged in various Church

THE IMPROVEMENT ERA

Priesthood



CLIFFORD E. YOUNG



ALMA SONNE



LEVI EDGAR YOUNG



ANTOINE R. IVINS



RICHARD L. EVANS



OSCAR A. KIRKHAM



BRUCE R. MCCONKIE

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE — HAROLD B. LEE, CHAIRMAN; EZRA TAFT BENSON, MARK E. PETERSEN, HENRY D. MOYLE, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, LEVI EDGAR YOUNG, ANTOINE R. IVINS, RICHARD L. EVANS, OSCAR A. KIRKHAM, S. DILWORTH YOUNG, MILTON R. HUNTER, BRUCE R. MC CONKIE.

functions. Those, however, who have been neglected show the results of such neglect. Fewer are participating actively in the Church and others are aimlessly drifting so far as their spiritual activities are concerned. Such conditions are, of course, not desirable.

The value and necessity of quorums performing these functions have been demonstrated amply by past experience. The present program has been based largely upon such observation and has for its purpose the saving of souls and the imparting of the spirit of the gospel. Looking into the future to the time when military service may become compulsory or at least measurably increased, it is evident that proper habits and procedures should be established during present favorable times; otherwise, under more stringent conditions, the resultant neglect may prove to be very costly.

Now is the time for each quorum to assume fully its responsibilities in these matters. Tomorrow the opportunity may be gone. Let's strike while the iron is hot!

Ward Teachers Report Meetings Not to Interfere With Priesthood

FROM past experience bishops know that an effective ward teachers' report meeting is an invaluable aid in maintaining a progressive ward. The question naturally arises, "When

should monthly ward teachers report meetings be held?"

No definite time has been scheduled for such meetings, but in quite a number of wards this meeting is held on the first or last Sunday of each month during the time for priesthood quorum and group meetings. *This practice is contrary to instructions issued by the General Authorities of the Church.*

By interfering with the priesthood meeting time priesthood quorums are materially weakened and generally more harm than good results. No meetings should be permitted to interfere with the regular weekly quorum and group meetings. Provision has been made in the present program to dispense with such meetings during quarterly stake conferences and the general conferences of the Church in those areas adjacent to Salt Lake City; otherwise the regular quorum and group meetings are to be conducted.

The present study course for Melchizedek Priesthood quorums consists of thirty-five lessons. Considering that there are fifty-two Sundays each year from which the twelve monthly quorum business meetings are deducted (during which no lesson work is to be treated) in addition to the four quarterly stake conferences and the two general conferences, there are only thirty-four weeks remaining. If an additional twelve Sundays are taken for monthly ward teachers report meetings, the entire program as now in operation is seriously jeopardized.

Bishops will therefore continue to conduct their monthly ward teachers report meetings, but at a time so as not to interfere with regular weekly quorum or group meetings.

Melchizedek Priesthood Restoration to Be Commemorated June 12

THE following letter has been sent to presidents of stakes:

April 25, 1949

"Dear Brethren:

"It has been decided by the Council of the First Presidency and Quorum of the Twelve that the restoration of the Melchizedek Priesthood should this year be commemorated by the holding of services on the second Sunday in June. These services should include appropriate songs and discourses upon the subject of the restoration of the Melchizedek Priesthood.

"We ask each president of stake to get in touch with each of his ward bishoprics and presidents of branches, if any, and convey this request to them, advising them of the nature of these services as indicated above.

"We trust that every effort will be made to increase the faith and the testimony of the people by these services. The regular sacrament meeting should be used for this purpose.

"In stakes where quarterly conferences are being held on that date (June 12), it is suggested that the evening session of the conference be dispensed with and that in lieu thereof the regular sacrament meetings be held in the various wards and branches, with services as above indicated. In cases where the second meeting of the Sunday sessions of the conference is held in the evening, it is suggested that such session be held Sunday afternoon, leaving Sunday evening free for the commemorative services.

"Faithfully yours,

GEORGE ALBERT SMITH
J. REUBEN CLARK, JR.
DAVID O. MCKAY
The First Presidency

The gospel of the Son of God that has been revealed is a plan or system of laws and ordinances, by strict obedience to which the people who inhabit this earth are assured that they may return again into the presence of the Father and the Son.—Brigham Young.

WARD YOUTH LEADERSHIP
OUTLINE OF STUDY

JUNE 1949

PREPARATION

We present two experiences as the material for this month's lesson:

ONE: An official visitor "looked in" on a quorum of priests in a ward allegedly strong in Aaronic Priesthood work. The visit was without advance notice. The subject of the lesson was "baptism."

The quorum adviser had a give-away blush on his face when the unannounced visitor came in. It was not necessary for the leader to admit, "I am not too well prepared this morning," because lack of preparation advertises and even broadcasts the fact immediately when such a teacher begins.

The young men were restless, uninterested—their ego was wounded. "Why does he think he can fool us? Are we not worthy of his best efforts? In the opening prayer this morning we said 'Amen' to the supplication, 'Bless our teachers with inspiration as they present the lessons.' But how can the Lord draw from an empty storehouse, an unprepared mind?"

After the class was dismissed, the adviser admitted to the visitor—"I am ashamed! I only glanced at the lesson on my way to priesthood meeting this morning."

Two: The advanced senior class in Sunday School had spent the morning in a study of the personality and mission of the Holy Ghost. Questions and comments from class members filled every fleeting moment of lesson time. When the bell signaled the end of the class period, several students, anxious to be heard, were invited to return next Sunday and they would be heard.

As the members filed out, several of the young men lingered, hungry for more. One of them asked, "How much time do you spend in preparing a lesson like the one today?" The teacher replied, "I spent only three hours in preparation this week. I usually spend four hours or more on each lesson."

The student commented further,



The Presiding

L.D.S. Girls

Individuals or Statistics

BECAUSE of frequent inquiries, we stress again the importance of the individual Latter-day Saint girl over and above statistical records.

Statistics, percentages, comparisons, and achievement records are of value only as measuring rods and guideposts to leaders. Checkup methods are of no avail unless they induce leaders to additional effort in reaching some inactive or indifferent member of the Church. Where records point up the need for more diligent faith promoting service on the part of leaders, they become indispensable to progress.

"That's why we like to come to your classes. You treat us as intelligent young people and not as though we were still kindergarten students. Your measure of preparation flatters us. We respect your teaching—we feel you know what you are talking about."

As the post-class period broke up, another member said, "You see, our professors in school are always prepared and it is a terrific let-down to come to a Church class where the leader is unprepared. From me, 'Thanks for making me feel important enough to warrant your always excellent preparation.'"

Paraphrasing the immortal words of Burns to make them apply to teachers and students:

Oh, wad some power the giftie gie us
To see oursels as 'our students' see us!
It wad frae monie a blunder free us
An' foolish notion.

TEACHERS—ask yourselves these sobering questions: (1) "How much time do I actually spend each week in preparing my lesson that I may inspire young people to righteous con-

Adult Members Aaronic Priesthood

The Group Chairman and His Opportunities

THE group chairman selected from among the adult members of the Aaronic Priesthood is the right-hand man of the group adviser. His field for service and helpfulness is almost unlimited in the line of his duty. The psychological effect of choosing leaders from their own group will have an inviting and stimulating effect upon the members. Here is a leader from their group who understands them, who can talk in their language, who can help in the planning of their projects and activities, and who assists them in the spirit of good fellowship. Such leadership is a sort of fraternal approach which will be of great value in bringing many back into priesthood activity. Their appeal to fellow members will have a most effective and potent influence for good.

A group chairman will be able to break down barriers where others may fail. Being the chairman is one of the group, members will have no fears when they are approached about their inactivity. Neither will they resent the suggestions of the group chairman's speaking from his personal experiences.

duct?" Was your answer a total of minutes? Or a total of hours and minutes? (2) "Would I dare listen to my students' appraisal of my teaching efforts?" (3) "Would I be delighted, or would I be embarrassed, if I could see myself as my students see me?" (4) "When I ask the Lord to help me in my teaching, can I honestly say, 'Father, today we can work together because I have done my part in making preparation'?"—L. A. P.

BOISE STAKE YOUTH CHORUS FEATURED IN QUARTERLY CONFERENCE

Bishop Thorpe B. Isaacson of the Presiding Bishopric, and N. Lorenzo Mitchell, Aaronic Priesthood music director for the Presiding Bishopric, recently returned from attending a quarterly conference of the Boise Stake, with an enthusiastic report of the excellence of the singing furnished by this large chorus of young people. The meetings were devoted to youth, and the chorus was no small part of the spiritual tone of the conference.

Archie Griffin is chorus director and his son, Duayne, is the accompanist. Other leaders in the photo include Jesse J. McQueen of the stake presidency; J. Harold Rich of the stake Aaronic Priesthood committee; Madge Ballif, stake music director; and Eva Labrum, chairman of the stake L. D. S. girls committee.



Bishopries Page

Edited by Lee A. Palmer

PHOENIX STAKE CONDUCTS TESTIMONY MEETING FOR FORMER ADULT MEMBERS OF AARONIC PRIESTHOOD



A STRIKING example of follow-up work in connection with the advancement of adult members of the Aaronic Priesthood to the Melchizedek Priesthood comes from the Phoenix Stake.

During 1948, twenty-six adult members of the Aaronic Priesthood were ordained elders in the Melchizedek Priesthood. A special testimony meeting was held—but read the story of this unusual project as related by David E. Heywood of the stake presidency and chairman of the stake committee:

On March 6, Phoenix Stake committee for adult members of the Aaronic Priesthood conducted a spiritual testimony meeting. Its purpose was to give opportunity of expression to adult brethren who had recently been ordained elders. Seven of the twenty-six who had been thus advanced during 1948 bore fervent testimonies. Stake and ward leaders mingled their testimonies.

Expressions were made of the joy that comes from activity in the Church. Instances of miraculous healing were related. Some told of their thankfulness for having been given the opportunity to take their families to the temple. Local brethren were thanked for their examples, their kindness, and their helpfulness.

Since their ordination, nine of these brethren have taken their families to the Arizona Temple and have completed their sealing ordinances.

The Phoenix Stake committee has set itself the 1949 goal of advancing at least fifty of the present 232 adult members of the Aaronic Priesthood now on the rolls. We are well on our way toward the accomplishment of this objective.

Here is another splendid example that "it can be done" when leaders lead.

Ward Teaching During Summer Months

Each year as the summer approaches, there is a seasonal decline in the number of families visited by ward teachers. This is a condition that leaders should strive to overcome. It is true that in country districts there is increased demand upon the time of ward teachers in caring for their flocks and crops, but there is also a great need for regular ward teaching. Resorts, canyons, baseball, fishing, and

golfing take many away from Church services on the Sabbath day. Ward teachers should strive to offset the effect of commercialized recreation with timely visits to those who are in danger of being lured away.

When contact is broken with spiritual forces it does not take long for permanent habits to be formed. Therefore, every effort should be exerted not only to maintain, but also to increase the effectiveness of ward teaching during the summer. This problem should be emphasized before the ward teachers

(Concluded on page 312)

AWARD WINNERS—EAST GARLAND WARD, BEAR RIVER STAKE



"Achievement in good works is a thrilling experience—that's the way these lads feel in winning the Aaronic Priesthood Individual Certificate of Award for 1948. Stake President Robert J. Potter, Bishop Warren E. Hansen, with his counselors Leo Oyler and Henry Sorenson, together with Ronald Patter, general secretary, are standing with the youthful 'successes.'"

"We enjoyed every meeting, and every activity we engaged in to be entitled to an Individual Certificate of Award, and the pride of it is reflected in the 'success' look on each face. LaVana Graver, ward chairman of L.D.S. girls is included in the photo.



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STAR-KIST TUNA WITH CHEESE AND NOODLES

1 7-oz. can Star-Kist Fancy	3/4 teaspoon curry powder
Star Pack or New Chunk	1/2 teaspoon salt
Style or Special Tuna	1/4 teaspoon pepper
1/4 cup butter or margarine	2 cups milk
1 small onion, minced	1 cup cottage cheese
1 clove garlic, minced fine	1 large lemon
1/4 cup flour	1/2 lb. noodles, cooked

Saute onion and garlic to golden brown in melted butter. Blend in flour and seasonings. Gradually add milk and cook, stirring constantly, until sauce thickens. Add lemon juice, tuna, cottage cheese. Heat thoroughly; serve over noodles. Serves 6.



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Ward Teaching During Summer Months

(Concluded from page 311)
in the monthly report meeting, pointing out the necessity for not only continued loyalty to Church standards on the part of ward teachers, but also a determined effort to develop a personal interest in every man, woman, and child in his respective district. Such devotion to duty will go a long way toward contributing to continued spiritual activity throughout the year.

On the Bookrack

(Concluded from page 264)
Worlds, this book is an historical novel which follows the example set by that historical biography. The book deals with the early merchantmen and merchandising development of New England and with the men who made and commanded them, particularly the Inmas. The novel is a fascinating unfoldment of American interests in the Far East, especially in Japan. The futility of the love situation is not comparable to the authentic historical background which has much to command it.

—M. C. J.

PRAYER

(Concluded from page 296)
Prophet Joseph, wherein he said:

Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work. (D. & C. 10:5)

May God bless us that we will be prayerful. May God bless us that we will establish houses of prayer, houses of glory, houses of faith, and houses of God, I humbly ask in the name of Jesus Christ. Amen.

THE THINGS THAT MATTER

(Continued from page 294)
And when he went on his first mission he did not even have an overcoat, and he took a quilt from the trundle bed, and his wife made him a cap out of a pair of old pantaloons, and at the end of ten years, he said, all he had ever had as a reward of his service was the half of a small pig that the Prophet Joseph had received from one of the brethren and divided with him. And then, in this great Tabernacle later he said that he had studied the gospel as any student of science had studied any branch of science for thirty years as he traveled by day and by night, by land and by sea, and he had only reached the ABC's: his study lead him into the eternities.

That is what it does for a man when he finds the thing that matters and is really worth while in this life, and it

FLAVORFUL



marks the life of that man just as the lives of you, my brethren, have been marked because of the testimony that has come to you.

I LIKE the statement that President Clark made from this stand, I think about a year ago, when he said that a testimony is the mortar that holds this Church together, and if we did not have a testimony we would not be doing the things we are doing today.

All of you, as you look back over the history of your own people and your own families, are no doubt proud of your forebears and the sacrifices they have made, and their integrity and devotion to the faith, and if you will pardon me for being a bit personal, I would like to refer to some of mine.

My grandfather, Franklin D. Richards, recorded in his diary, after he had been a member of the Church for nine years, that he had come up in that time through the grades of the priesthood to the office of high priest, that he had received his endowments in the Nauvoo Temple, that he had filled five missions in the United States, and he was then serving as counselor in the Presidency of the British Mission with a membership of over sixteen thousand. Then he states:

Most of all things, this day, I desire the Holy Spirit, which giveth life, yea life more abundantly to both body and spirit.

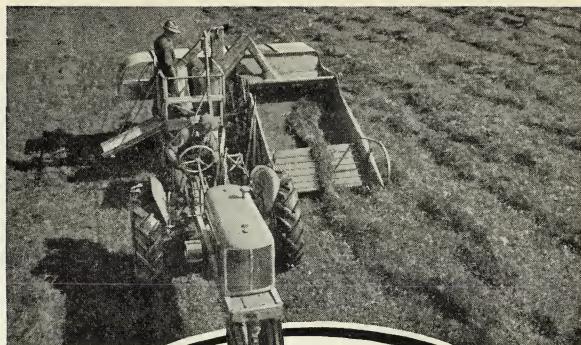
He traded his home in Nauvoo, as many of the other brethren did, for a team of horses and a wagon; loaded on it all his possessions he could take with him; took his two wives (that was permissible in those days) and one little girl, and went to join the Saints at Winter Quarters. When he arrived there, the Prophet Brigham Young sent him back to England. And while he was there again in the mission field, one of his wives died, his little girl died, and his brother who was with the Mormon Battalion died. Previously he had lost a brother in the Haun's Mill Massacre, and he wrote in his journal something like this:

I hope that no matter what sacrifice may be required at my hands that God will give me the strength to stand so that when the battle is fought and the race is run I may come out not one whit behind my brethren.

You know, that is when we know the things that matter and the other things, when we have been born again with the spirit of this great latter-day work.

I would like also to refer to Grandfather Willard Richards, cousin Stephen L's grandfather. He was in jail in Carthage with the Prophet Joseph and his brother Hyrum, and John Taylor. Grandfather Willard did not have to go there, there was no subpoena for him or warrant of arrest. The Prophet Joseph turned to him and said: "If we go into the cell, will you go with us?"

Dr. Richards replied: "Brother Joseph, you did not ask me to cross the
(Concluded on page 314)



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THE THINGS THAT MATTER

(Continued from page 313)

river with you; you did not ask me to come to Carthage with you; you did not ask me to come to jail with you. Do you think I would forsake you now? I will tell you what I will do. If you are condemned to be hanged for treason, I will be hanged in your stead, and you shall go free."

The Prophet replied: "You cannot do that."

Dr. Richards replied: "But I will."

That is the kind of faith and testimony that has built this kingdom of God, because they have known the things that matter, and the other things have been of little consequence to them.

I would like to be pardoned for referring to my own father who is deprived of the privilege of being here today because of illness, President George F. Richards of the Council of the Twelve. A few weeks ago I sat by his side when he was in great pain and distress and I sympathized with him and he said: "My son, it does not matter what happens to me as long as the kingdom of God can go forward."

And I felt grateful for a father with that kind of faith.

To these testimonies, many of you brethren can add experiences of your own, and your forebears. I remember when I was a boy I said to

my father: "Father, how is a person to know when he gets a testimony?"

"Well," he said, "my boy, you just keep going the way you have been; you will not need to worry about that."

There is not time today to relate my own experiences but I want to tell you that a testimony of the divinity of this work is the most treasured gift of my life, and I would rather have it burn in the hearts and souls of my children and my grandchildren than any other thing in all the world.

Could I be excused for reading a testimony, of an Indian sister, that appeared in the Church section of *The Deseret News*, a few weeks ago, to show you that the Lord gives to the poor and the humble of the earth just as well as he does to any others:

I joined the Church of Jesus Christ of Latter-day Saints, and I have never had any doubt in my heart but that I have joined the right Church. Before I joined the Latter-day Saint Church, everything that was pure and sweet seemed so far away, as if there were a deep gap, and I could never get the edges together. But when the elders came and I heard the real truth, everything seemed so clear and beautiful. I wanted to be sure, and I would pray nights for God to guide me and show me the right thing to do. He showed me the right way, and I just cannot explain the wonderful feeling I had. I was at peace with the world. I keep thanking God for the privilege of being able to be a member

of the true Church. I want to bear my testimony in the name of Jesus Christ.

I had the privilege of meeting that dear sister not long ago, and she was just like an angel from heaven to me. I learned that she had taken the beads and little trinkets that her mother bequeathed to her, amounting in value to a few hundred dollars, and sold them in order that she might erect a room in which the elders could hold meetings in the vicinity where she lives.

In closing, I would like to read the words of Nephi:

And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father! Knowest thou the meaning of the tree which thy father saw?

And I answered him, saying: Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable of all things.

And he [the angel] spake unto me saying: Yea, and the most joyous to the soul. (I Nephi 11:21-23.)

I bear you my testimony, my brethren and sisters, that there is nothing in this world to compare with the love of God and the testimony of the truth that comes through being born again and knowing the things that matter and are worth while, and then you will not need to worry about the other things. God bless you all, I pray in the name of Jesus Christ. Amen.

AUTHORITY IN THE MINISTRY

SPEAKING of the new and everlasting covenant, which is the gospel, the Lord said to the Prophet:

All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, . . . are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead. (D. & C. 132:7.)

Then the Lord propounds a question to all those who have set up systems of religion on assumed authority, authority claimed from generations dead and gone. It is: ". . . will I receive at your hands that which I have not appointed?" (*Ibid.*, 10.) Certainly not. His house is a house of order, and not a house of confusion. No man can come unto him or unto his Father except it be by his word which is his law.

And finally, in language so broad and comprehensive as to cover all principles, doctrines, ordinances, and systems, the Lord says:

And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of

name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed. (*Ibid.* 13-14.)

Thus there are only two ways in which anything in this world can be so ordained as to remain with full force and validity in the spirit world and in the resurrection. Either God himself must ordain it or an agent of God, acting under and in accordance with proper authorization from him, must do it. Then and then only will the act be recognized in eternity. There is no other way.

Baptism is the gate to the celestial kingdom of heaven, provided it is performed by a legal administrator, one whose administrations will be recognized by God, and provided also that the candidate has made himself worthy and that the ordinance is sealed upon him by the Holy Ghost.

The same principle applies to all ordinances. The Lord said of the sacrament:

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. (John 6:54.)

(Continued on page 316)

(Continued from page 293)

ing authority—and taught in righteousness and with the power of the Spirit—we must then accept that truth by covenant of baptism; and we must do it under the hands of a legal administrator.

Baptism is the gateway to the kingdom of God both on earth and in heaven. And the kind of baptism that you and I want is one which will be recognized both on earth and in heaven. It is one thing to set up a system that will be recognized by men; it is quite another thing to have a system which God will recognize. The Lord said to Peter:

And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven. . . . (Matt. 16:19.)

We want a baptism, (and this goes for all ordinances,) that will be binding on earth and in heaven, that will be recognized by the Lord both here and hereafter.

Now, this sentence from the Prophet's sermon:

All the ordinances, systems, and administrations on the earth are of no use to the children of men, unless they are ordained and authorized of God; for nothing will save a man but a legal administrator; for none others will be acknowledged by God or angels. (D. H. C. vol. 5, p. 259.)

UNNAMED but HONORED

By J. N. WASHBURN

JOHN RICHINS was a member of the ill-fated Willie Handcart Company of 1856. Shortly after his arrival in Utah he was sent with others to settle in Goshen and help build that community. With his wife and three small children he moved there and lived in an adobe house.

One morning, about breakfast time, an Indian made his way very carefully to this house, moving in and out among the outbuildings to escape notice.

Mr. Richins gave him some breakfast, and afterward the two sat on the doorstep and talked. Adeline, a tiny girl, held her father's hand and listened.

"Tonight," said the redman, in characteristic Indian fashion, "many Indians come. Kill many white people." Little Adeline was struck with terror at what she heard.

"Will they kill all of us, Father?" she asked, her eyes wide and her lips trembling.

"No," replied the father with conviction. "They won't kill any of us. We won't let them."

At once messengers were sent off to warn the people and bring them to a central place. By nightfall a large number of armed settlers were gathered in town.

The women and children were put into places of safety. The Richins children, Frank, Adeline, and a smaller one, were hidden in a stout rock granary across the road from the family home. Frank, though a mere child, declared earnestly that he wasn't afraid of the Indians. His sister Adeline, however, was frightened half to death.

ABOUT eleven o'clock that night the Indians came into the settlement. Apparently without any fear of the whites they established themselves boldly in the midst of the community and began to make big medicine in preparation for the intended massacre of the following morning. They formed a large circle about their fires and stacked their guns, apparently white man fashion, in three or four stacks inside.

They did not know that a short distance away, watching them closely, were the men they had come to destroy. In one small group of whites were Mr. Richins and a young fellow whose name no one remembers. He was talking quietly.



The Indians established themselves boldly in the midst of the community and began to make big medicine.

"I'll bet I could sneak inside that circle and get those guns." The waiting and the frenzy of the savages were getting on his nerves.

"So could I," responded Richins. "But you're younger than I am and have fewer dependents. Try it." His friends were, accordingly, instructed to remain quiet for a time.

I have said I do not know the name of that young man. I wish I did. Without noise, without fuss, he started on his perilous undertaking. He disappeared into the darkness in the direction of the fires. It is easy to imagine what would happen to him if he fell into the hands of the Utes.

Did he stop because of that danger? Did he let his fears hold him back? Not that fellow—he was every inch a man.

No one, of course, could see him, but I can see him now. I can see him as inch by inch, minute after endless minute, he moves ahead, a darker shadow in a world of shadows. He is trying to beat the savages at their own game, a game of cunning and trickery. He moves on, his heart beating loudly enough, he thinks, to betray his presence.

SOWING TIME

By Eva Willes Wanggaard

THE creek went foaming, swift and strong
With spring, and spring was in its song
With golden shuttles morning light
Wove sun on shadows blue as night.
The cold of winter, sharp and deep,
Lay on the creek bed, pebbled, steep.
From grassy banks a young man rose.
He stretched, and spring spread through his toes
And climbed up every inch of him.
He caught a birch's dangling limb
And swung across. The waiting land
Was rich with loam-scent. In his hand
He crushed a clod. His seedling-drill
And tractor waited on the hill
For him to pattern fertile fields
In even rows for golden yields;
But joy lay in his heart, to sow
Broadcast like wheat of long ago.

ence. He nears the line of gloating enemies. Let no telltale breeze announce his movements! Let no twig snap to give him away! Let the eternal stars burn less brightly only for a little while!

HE reaches the line. Can he pass it? Looking into the circle of fires that blind him, can he find his way? Once through, can he return, encumbered with a gun? If he does it once, can he do it again? Can he do it a dozen times?

My heart almost aches for him now. How still the night is; how long the time! I do not know how long his little chore took. I do not know how many guns there were. I do not know whether, as was entirely probable, Chief Black Hawk himself was at the head of that warlike band. All I know is that there came a moment when the white men were commanded to attack.

With shouts and a rush they struck. The astounded Indians dashed for their weapons, and consternation took possession of them when they found that their weapons had been spirited away. A magic far mightier than theirs had been at work that night.

Their resistance was futile and short-lived. A few shots were fired, probably by the whites, though the Indians might have had a few hidden guns. One bullet, from what weapon will never be known, struck Bishop John Gardner in the leg. Little Adeline Richins and her brother, in the rock granary, heard the shouts and thought their father and his friends were engaged in a battle to the death. I do not wonder that she was frightened.

The Indians were quickly overcome and hustled under guard to be turned over to the authorities next day. The name of the night's foremost hero apparently passed into obscurity, and therein is the finest tribute that can be paid to him, that he acted, not for fame and historical record, but for the security of his friends. A monument of marble reared to his memory would be no higher praise.

AUTHORITY IN THE MINISTRY

(Continued from page 314)

But in order to obtain that blessing we must participate in the ordinance worthily, with the ratifying approval of the Holy Ghost, and as it is performed by a legal administrator.

It is the same with marriage. Men can ordain any system of marriage that suits their pleasure. They can make a man and a woman husband and wife in this life; but when men are dead, that ends the marriage. In order for a man and a woman to be husband and wife in the spirit world and in the resurrection, for the family unit to continue after death, the sealing must be done by God personally or by an authorized agent holding authority from him so to act; and it must be sealed and approved by the Holy Ghost, a condition that is fulfilled only if the participants are worthy.

Now we have received the same power and authority that the ancients had. In May of 1829, John the Baptist came and gave to Joseph Smith and Oliver Cowdery both the Aaronic Priesthood and the keys of that priesthood. Shortly thereafter Peter, James, and John came and gave to those same worthies the Melchizedek Priesthood and the keys of the kingdom of God. Then in 1835, when the first quorum of Apostles was called in this dispensation, those Apostles were given the keys of the kingdom of God on earth.

Thereafter additional keys were given. Elijah came on April the third

in 1836. He gave the keys of the sealing power, or in other words, he authorized the use of the priesthood to seal on earth and bind in heaven. Moses came and gave the keys of the dispensation of the gospel of Abraham. The Prophet says that divers angels from Michael or Adam on down to the present time all came, declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood, until we had in this dispensation, which is the one of the Fulness of Times, all of the power and authority that God had ever given in any dispensation that went before.

Then just a few weeks before Joseph and Hyrum went to Carthage Jail to seal their testimony with their blood, the Prophet, in the Nauvoo Temple, conferred upon the Apostles all of the keys of the kingdom of heaven. After the bestowal of these powers and keys he said:

I have sealed upon your heads all the keys of the kingdom of God. I have sealed upon you every key, power, principle that the God of heaven has revealed to me. Now, no matter where I may go or what I may do, the kingdom rests with you. . . .

... ye apostles of the Lamb of God, my brethren, upon your shoulders this kingdom rests; now you have got to round up your shoulders and bear off the king-

dom. (See, *The Discourses of Wilford Woodruff*, p. 72.)

From that moment to the present time, every man who has been ordained to the holy apostleship has been given the keys of the kingdom of God on earth, or in other words the directive right to preside over this Church and this kingdom. And so, at this time, we have legal administrators, brethren holding both priesthood and keys. We have the truths of heaven to teach; we have the power to seal men up, conditioned on their faithfulness, unto eternal life. Nowhere else in all the world is this found.

This morning, President Smith expressed a sentiment which he has expressed over and over again. In this sermon of the Prophet Joseph Smith from which I have been quoting is the same thought. The sentiment shows the measure, the great capacity, the love that prevails in the hearts of the two men. The Prophet said:

I thank God for preserving me from my enemies; I have no enemies but for the truth's sake. I have no desire but to do all men good. I feel to pray for all men. We don't ask any people to throw away any good they have got; we only ask them to come and get more. What if all the world should embrace this gospel? They would see eye to eye, and the blessings of God would be poured out upon the people, which is the desire of my whole soul. (D. H. C. vol. 5, p. 259.)

And as the Prophet prayed, so pray I in the name of Jesus Christ. Amen.

IMMORTALITY AND ETERNAL LIFE

(Continued from page 292)

Joseph Smith. Each appearance, of course, added testimony upon testimony regarding the immortality of man and the eternal life that the righteous ones who live upon this earth will eventually attain.

In the doctrines of the Church of Jesus Christ of Latter-day Saints we have a rather comprehensive understanding of our pre-mortal life. We are taught that you and I are brothers and sisters; in fact, all the men, women, and children who have ever come into this world are brothers and sisters, and they were all sons and daughters of God the Eternal Father and our Eternal Mother in that celestial spirit realm before we came into mortality. We are taught that we were born into that spirit realm as babies, and that we grow to maturity there, undergoing the various experiences which were there for us prior to our coming to mortality. Also through revelation we have learned that the gods held a council preparatory to the peopling of this earth in which the plans for mortality were discussed and proclaimed.

Probably of all the human beings who have lived upon this earth, at

least a vast majority of them have asked this question of themselves: "Where do we go when we die?" I would say to all Latter-day Saints on this occasion that the place to which you and I go when we die will be determined, to a great extent, upon how we live while we are here. I mean our ultimate destination, the goal that we are striving for. We have the true plan of salvation, the gospel of Jesus Christ, with all the ordinances of the gospel, all the teachings, including the Holy Priesthood after the Order of the Son of God. All of these things which are necessary to bring us back into the presence of God and exalt us in celestial glory are ours. We know, therefore, what will be our destination as members of the Church of Jesus Christ of Latter-day Saints if we will live by every word that comes from the mouth of God. On the other hand, with all the power, priesthood, ordinances, doctrines, opportunities, and blessings that are ours, we also know that if we sin sufficiently, we have the power to condemn ourselves to the greatest of depths, even to cast our souls down to hell. The prophets have proclaimed that where much is given much is required at our hands.

To the Latter-day Saints death is not such a serious thing. It doesn't make a lot of difference how long we live in this world. The thing which is of vital importance, however, to you and me is how we live. Are we prepared to meet the Eternal Father and his Only Begotten Son? If death should come upon us any minute, are we prepared to go into the other world and eventually come into the celestial kingdom of God? That should be your goal and that should be my goal. We should live such a clean and pure life each day, rendering obedience to all the principles and ordinances of the gospel to such an extent that we would be ready to die whenever death comes upon us.

Every person who dies will go into a world known as the spirit world. Those who have lived righteous lives here in mortality will find there a paradise, a heaven, a place of peace, of joy, of opportunities, of progression. On the other hand, those who have lived wicked lives will find themselves in the spirit world somewhat as if they were in prison. In fact, the prophets speak of that world as a prison. We read in Second Peter that at the time

(Continued on page 318)

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IMMORTALITY AND ETERNAL LIFE

(Continued from page 316)

the Savior's body lay in the tomb, his spirit went to the spirit world and opened the doors of the gospel to those who were drowned in the flood at Noah's time. Those people had been detained from hearing the gospel, being in prison during that long period of time of more than two thousand years.

Some people that I have talked to have the concept that when they die that suddenly, their sins will all be washed away, and they will become white and glorious, pure and clean, in somewhat of an automatic or miraculous way. Such is not the case. According to the ancient prophets, especially the Book of Mormon, sustained by modern revelation, when we die, if we are filthy, we are filthy still. The fact that we die doesn't change us one iota. You and I are dual personages, possessing a spirit body which dwells in a physical body. Death is the separation of that spiritual body from the physical body. All of our good deeds, our bad deeds; the knowledge we have attained; our habits, our evil and good inclinations, are resident in the spirit. The spirit personage contains the personality, or, in other words, the spirit is the real individual. Having an understanding of this doctrine, therefore, we know that when we die we take with us to the other world exactly what we have made of ourselves while living in mortality. There is only one way that I know whereby you and I can purify ourselves, and that one way is through repentance. The things that we should repent of here in mortality will probably be easier to repent of now instead of putting them off until we go to the other world and have to overcome those handicaps at that time; and so I would say, "today is the day to prepare to meet God." Permit me to quote the words of an ancient Nephite prophet on that subject:

For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors,

... if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed. (Book of Mormon, Alma 34:32-33.)

EVERY PERSON after he or she leaves this life will stay in the spirit world a certain length of time in order to continue to prepare himself to come into the presence of God. In that spirit world there is a lot of activity. The gospel of Jesus Christ is being taught to those who have not received the plan of salvation here in mortality, and especially to those who previously have not had opportunity. When those people in the spirit world have received the gospel, the temple work that mortals do for them consummates the work for their acceptance of Jesus Christ and the plan of salvation there

in the spirit world. The spirit world, then, is another probationary state in order that the sons and daughters of God who will might prepare themselves to meet him.

Following our sojourn in the spirit world comes the resurrection. There will be a universal resurrection of every man, woman, and child. Just as we all die, so must we all rise from the grave. Amulek declared:

... I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life; that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption. (*Ibid.* 11:45)

Jesus Christ came into the world and died for the sins of the world. He broke the bands of death and was resurrected, being the first fruits of the resurrection. He set into operation the law of resurrection and thereby gave as a free gift to every man, woman, and child, resurrection, or, in other words, immortality. Thus we will all, the wicked as well as the righteous, enjoy immortality.

Following the resurrection comes the great judgment. Every person who has lived and shall live in this world—every man, woman, and child—shall stand before the judgment seat of God to answer for the life he or she lived here in mortality, and also to answer for the life lived in the spirit world.

Alma, that great Nephite prophet, was preaching this doctrine one day to his people. He explained to them that every man, woman, and child, "both bond and free, . . . both the wicked and the righteous," would be resurrected and required to stand before the judgment seat of God. There they would be held accountable for the lives they lived while in mortality, for every act they committed, yea for every word they spoke, and for every thought that they thought. You and I are responsible beings, accountable for the things that we think. To quote:

For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will condemn us. (*Ibid.* 12:14.)

Alma also explained on that occasion that God would divide the people into two groups. He would look upon the members of one group and smile. They are the righteous. He would proclaim to them that they could enter into his presence. Great would be their joy. And then he would look upon those who composed the other group, and they should be so ashamed because of the lives they had lived in mortality that they would cry to the mountains to come down and hide them from the presence of God. But such would not be the case. They would have to stay in his presence while being judged, and every knee

would bow and every tongue would confess that he was the Christ; that his judgments were true and just. And then they would hear the voice of God tell them to depart from him because of the sinful lives that they had lived. This is the group spoken of in the scripture, declaring that they would weep and wail and gnash their teeth because they had lost the great blessing of celestial and eternal life.

FOLLOWING the judgment, according to modern revelation, a vast majority of the inhabitants of this earth will be assigned to one or another of three kingdoms, worlds, or degrees of glory. These are termed the celestial, the terrestrial, and the celestial. The law by which we are quickened at the time of resurrection will determine the world to which we shall be assigned. Let us hear the word of the Lord on that subject:

For notwithstanding they die, they also shall rise again, a spiritual body.

They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness.

And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness.

And also they who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness.

And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received. (D. & C. 88:27-32.)

To the Latter-day Saints our interests lie in the celestial glory. In fact, we don't have much interest in the other two degrees because we are assured through revelation that those who go to the celestial degree of glory and receive exaltation are members of the Church of the Firstborn who have lived by every word that has come from the mouth of God, being humble, and faithful in all of their activities here in life. We are heirs, therefore, of celestial glory. The gateway into celestial glory is faith, repentance, baptism, and confirmation; and then, of course, as the Saints enter the kingdom of God by compliance with the foregoing requirements, they make their calling and election sure by rendering obedience to all the ordinances and doctrines of the gospel of Jesus Christ from day to day throughout the entire course of this mortal life. These are they who shall dwell in the presence of God.

In the celestial degree of glory there are three kingdoms or three degrees. The highest of these constitutes those who have been exalted to Godhood,

(Concluded on page 320)

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IMMORTALITY AND ETERNAL LIFE

(Concluded from page 318)

or, in other words, those who receive exaltation or eternal life. They are they who live the law of the priesthood or the new and everlasting covenant of marriage, known as celestial marriage. The Latter-day Saints, as well as the people throughout the various ages of the world who have belonged to the true Church of Jesus Christ, who have been married by the power of the priesthood and have obeyed all the priesthood covenants that they have entered into, having lived in accordance with all the teachings of the gospel, these are they who shall be exalted in the celestial realm and become as God is. The Lord has given his law on this doctrine as follows:

... verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; [and if they commit no sin to break that seal]; ... they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

Then shall they be gods. (*Ibid.*, 132:19-20.)

The Prophet Joseph Smith explained

that this continuation of "the seeds" forever and ever, meant the power of procreation; in other words, the power to beget spirit children on the same principle as we were born to our Heavenly Parents, God the Eternal Father and our Eternal Mother. Therefore, a man cannot be exalted without a woman, his wife, nor can a woman be exalted without her husband. That is the fulness of the gospel of Jesus Christ, the plan of salvation. Eternal life is the greatest gift that God has in store for those who love him and keep his commandments, and you and I know how it can be attained.

In the celestial degree of glory there are two other divisions. They are occupied by the angels of God. The angels are the ones who did not abide by the law of celestial marriage; however, they accepted Christ and lived good lives, but they did not accept all the gospel ordinances. This is the word of the Lord on that subject:

For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever. (*Ibid.*, 132:17.)

My brethren and sisters, where do we go when we die? As Latter-day Saints we hope some day to go not

only to the celestial degree of glory but also to receive exaltation in his kingdom, i.e., to receive eternal life. If we accept all the ordinances of the gospel of Jesus Christ and obey all of the teachings of the gospel; if we abide by the law of celestial marriage; if we pay our tithes and offerings to the Lord; if we are clean and pure in thought and habit, thereby keeping our bodies as temples of God, clean and pure as he wants us to do; if we live virtuously and in every way serve him, then at the great judgment day we will hear the voice of God say to us, "Well done, my beloved servants. You were faithful in the few, small things that I gave you to do in mortality, you may, therefore, now come into my presence." And to continue to paraphrase the Doctrine and Covenants, "Then shall they pass by the angels and gods who are stationed there to their exaltation, and they shall become priests and kings to the Most High God. They shall become as he is." In other words, they shall have eternal life. Then shall the oath and covenant of the priesthood be brought into effect which you and I have made, each of us who hold the Melchizedek Priesthood. All that God has will be ours. He will share with us.

May this be the lot of the Latter-day Saints, I humbly pray, in the name of Jesus Christ. Amen.

REPORT FROM NEW ENGLAND

(Continued from page 291)

even the devils were subject to them because of his name, he must have experienced a thrill of satisfaction. (See Luke 10:17.) I have had something of that kind of sensation when, after I send these young people out, they send me letters and say, "The houses have been opened to us; we have been fed and we have been clothed, and the way has opened for us to preach the gospel far beyond our strength and ability." Then I feel like saying, "Yes, even the devils are subject to you through His name."

THESE boys have some rights in this business; and I would like to say that these are as much a bill of rights for a boy going into the mission field as is the one in our Constitution for the people. Every young man in this Church who goes on a mission—and I hope they'll all want to go—has a right to feel and have the sensations which come to him, when he first learns what it means to lose his life for the sake of the gospel. You remember, the Savior said that those who lay down their lives or lose their lives for the gospel's sake shall in no wise lose their reward.

Now, I don't mean these boys are going to face bloodshed in losing their lives. I mean it in a sense that a boy

who goes into the mission field will be no missionary until he learns that he himself is as nothing; that he is the mouthpiece of him who dwells on high, and unless he finds a way to put himself in tune with the Spirit of the Holy Ghost which is within him, he will fail just as surely as he walks. But he learns it very rapidly, and before long there is no amount of fatigue but what he will face it. I smile now as I remember one of the boys, who said to me one day, "Brother Young, there is a family of Saints down the road which hasn't been visited for a long time." Said I, "How far away do they live?" "Oh," he said, "fourteen miles." I said, "Well that's good. How do you expect to get there to visit them?" "Oh, there isn't any way that I know of." "Isn't there a bus?" "No." I said, "Well, the walking isn't crowded, is it?" He looked at me peculiarly and said, "Well, I hadn't thought of that." And he walked with his companion. In the walking he learned that he didn't count for much. And in the walking, my brethren and sisters, they do learn that they do not count for much except as God gives them guidance. When boys begin to write in to me and say, "Brother Young, we came to a fork in the road and didn't know which way to go, so we knelt down on our knees, and when we arose we felt im-

pressed to go to the left," and then they would say, "and we came to a house where they were willing to hear the gospel." Then, say I, they are learning to know what it means to lose their lives. If they keep that sort of thing up for the two years they are in the mission field and then keep it up after they come home, when the bishop calls them to work they'll remember that they don't count, that the work counts. If they say, "Yes, bishop," then you have a member of the Church who will stand by you till he dies, and be a credit to you. That right every boy has. So does each girl, even though the girls don't quite do it in the same way. They catch the same spirit if they work.

The second thing which is their right is to learn the truth of some words which appear in the eighty-fourth section of the Doctrine and Covenants. I am sure it's right. I think it's my right. I'm very happy that I was allowed by my mission president to find it out for myself. I would have been disappointed on my mission if I hadn't been able to prove the truth of these words. I don't believe there is a boy in the Church today who has ever heard a story about his forefathers or about anybody who ever went on a mission and did the job well, who doesn't want to have

(Concluded on page 322)



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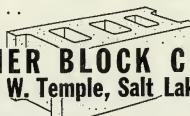
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(Concluded from page 320)

something happen to him in such a way that he'll know also that verily the words are true. And these are the words: "And any man"—and that means you and me, since it hasn't been revoked yet.

And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry neither athirst.

Therefore, take ye no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed . . .

For your Father, who is in heaven, knoweth that you have need of all these things.

Therefore, let the morrow take thought for the things of itself.

Neither take ye thought beforehand what ye shall say; but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man. (D. & C. 84:80-81, 83-85.)

I AM a proud mission president, my brothers and sisters, when a boy can walk to a cottage meeting with his mind full of the subjects on which he has studied long and hard in the privacy of his room, but who has not made up his mind what he will say at that meeting until, having prayed before he leaves his room that he may

REPORT FROM NEW ENGLAND

be given the words to say, and arriving at the meeting, opens his mind and says to the Lord and to the people, "I pray I may be inspired to say what I should say to you," and then proceeds to say what the Lord puts in his mind. That, to my way of thinking, is one of the finest gifts which can come to a missionary. He has a right to have that experience. I pray to the Lord God of Hosts that all of the missionaries, the four thousand and six hundred fine boys and girls whom President McKay

mentioned yesterday, may have had that before they come home.

The third and final right, of course, is the great thing, a testimony of Jesus. I need not say anything about that, because if missionaries have done the first two things I have mentioned, it is as sure as night follows day that the testimony will be theirs. The fervency of it will thrill you when they come home as it thrills me and my colleagues in the United States and in the other nations of the earth, wherever our boys and girls go in the spirit of their calling.

May the Lord bless these great men who are prophets and seers and revelators, who send us forth to do the bidding of God as we are inspired by the Lord through his Holy Spirit. May President Smith's hand be upheld until he lives as long as he cares to with full health and strength. He is loved everywhere. Wherever he goes, men speak of President George Albert Smith with love in their hearts, reciprocative for his great feeling of love for them; men outside the Church, I speak of. I pray that he may be upheld and sustained by the hand of our Father and given that strength which he so much desires to have to continue on his great work. I so pray for all those who preside with him.

My testimony is that God lives and that Jesus is the Christ, and the gospel of Jesus Christ as restored in these last days is true. I bear it in the name of Jesus Christ. Amen.

FAITH IN THE FUTURE

(Concluded from page 289)

their lives and make their homes and rear their families with faith in God and with faith in the future. No doubt men will make more trouble (to paraphrase an old saying, "People are more trouble than anyone"), but no doubt also, we will gain much always by living our lives, by building on a solid basis, and keeping our houses in order and preparing solidly for all future events; and whatever the eventualities are, we can accept them with faith and confidence in the promises and purposes of our Father in heaven.

May God help us so to do, I pray in the name of Jesus Christ. Amen.

GOSPEL POSITIVES

(Concluded from page 288)

what a responsibility it is for you, the father, to start that son out on an evil path, for he may pass that on to his progeny, and it may go on indefinitely; and it affects so many people. And think what a wonderful beneficiary you may be to future generations of people if you start that son out with a full faith in God, our Heavenly Father, with an active understanding of the positive side of his duty, if you have trained him in the good things that he should do, steered him away from the bad ones so that he will pass those good traits on to his posterity. What a blessing you will have been to those unborn generations that are yet to come.

I believe that every waiting spirit has the right to expect those opportunities, has the right to expect a body when he comes into the world that will be free from disturbing elements that would prevent his full realization and development. I believe that in teaching the law of chastity to our boys and girls, we should teach them the positive values of it, for they are there, and it is our duty to search them out and understand them so that we can pass them on to our boys and

girls and they in turn to theirs. Those values are there.

That law of chastity is not a negative proposition, but it is a positive one, because in its observance there are spiritual values that far outweigh the physical dangers that we often emphasize to the neglect of the others. I believe the chances are that our children will respond to the positive attitude quicker and more thoroughly than they do to the negative. Let's show them the values that there are in that law. Let's show them the values there are in the law of the Word of Wisdom. Let's show them the values there are in the law of tithing and all those laws which we hold up as standards of the Church. They have their positive side. They are not negative in their nature, and neither is the gospel of Jesus Christ. It is a thing that today and tomorrow and the next day, this week and next week and next month, the months of April, May, and June, and on through the years, that we should apply in our lives constantly and daily, not sit idly by and choose to do the things we ought not to do, but to be active, not in those forbidden things, but active and vigorous in build-

ing up the kingdom of God; in blessing and benefiting our fellow men.

" . . . inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) That is a positive command, and we must be constantly and busily engaged in an effort to serve our fellows and teach them the positive side of the gospel of Jesus Christ to be most effective, I believe, as teachers in Israel. There are many men under my voice today who have that responsibility either in schools or in wards or in stakes or in quorums, and it is our duty to be positive in our teachings. I call to your attention the fact that our teaching will have far greater effect if we are positive in applying those teachings in our lives so that men who listen to us can see the effect of those principles when they are lived by a member of the Church of Jesus Christ of Latter-day Saints, or any other, for that matter. Let us, as teachers, let us as leaders, be positive, militantly positive, in teaching these things and living them, and God will bless our efforts, and may he bless you and me and those who are near and dear to us who are not here today, I pray in Jesus' name. Amen.

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Write for Summer School Catalogue to Dr. Harold W. Bentley

Dean of the Summer School

(Concluded from page 290)

young men kept their savings that they might go on a mission. Start, after this conference, if you haven't already done so, with your son. "Here, son, I'll put ten dollars away for a missionary fund, will you join me?" "Well, I'll put in a dollar," your son will say. He will do his share as far as he can. That's the practical thing, for in the Latter-day Saint Church the whole family goes on the mission, if we get the full benefits out of it.

MAY I say one other word? See that the boy gets a chance to participate in the activities of the Church, especially the priesthood activities. Here is a fine example. I went to visit a father one evening. He was a member of the bishopric. His boy had persuaded him to go to a basketball game with him, and all at once the telephone rang. The father turned to his son and said, "Son, I am sorry. There is a call." He named the sick person who had asked him to come to administer to him. "Well," the boy said, "what's

OUR GREATEST DUTY

the matter with my going with you? We'll see the last of the game, perhaps," and off went the father with his son to bless a brother who was sick, to stand by, if not to officiate in the administration. That's what we must do with our sons that they may rise to the glorious opportunities that are theirs later in the missionary world. Let them have the opportunity that is theirs later in the mission field. Let them have opportunities. Give them the chance. Save them from embarrassments.

Is your house in order, brothers and sisters? Are you ready if the Lord should call you or your son tomorrow? Have you trained your family that you can say to your eldest son, "Well, they've called me, son, to go on a mission." Will your son answer, "That's all right, father. Mother and I will get along all right, because you have trained us to do so?"

May God bless us that these ways may be ours. If they are, then let me read you what some young men have

said to me as they reported their missions. Here are their words, I copied them from a report book:

I am at peace with myself. I know the way I want to go. Now I know the true way to happiness. I have learned to love all people. I have seen a life changed.

Then one boy said to me, making his report of his mission:

I heard a father bear his testimony in the mission field. He had had a serious sickness over a long period of time, and he bore his testimony in grateful appreciation to the Lord for his recovery, and then a miracle happened. His boy, his deaf son who hadn't heard a voice for fourteen years, arose and said, "I have heard my father's voice for the first time."

God bless us that we may prepare and do our part for the great days ahead in missionary service. May we be true to those we love that they may be a pride and a joy to us, to the Church, and to their Father in heaven. I pray in the name of Jesus Christ. Amen.

(Concluded from page 285)

of our own. Economic conditions had changed, membership increased, so that it became necessary for this plan that the Lord had given a century ago, to be enlarged so that it could meet the increased membership and changing conditions, and so the Prophet of the Lord from this stand gave us directions. Subsequently there followed other instructions as to what we should do. Well, I remember when President Grant spoke in this tabernacle, I was president of a stake and sitting next to me was a man from my stake, a good man, and as we walked out after President Grant had spoken and had told us that we should stand on our own, he said, "Well, that was a good political talk." And so, it has gone—questioning motives—we have not learned, as I see it, to conform. It seems that it takes us a long time to learn. In some stakes of Zion where the welfare program has been taken hold of wholeheartedly it has not been difficult, and the men and women of those stakes bear testimony of the di-

TOLERANCE

vinity of the thing that they have done and are doing, but in some stakes where we have half-heartedly undertaken to carry out the instructions and the counsel, whereby our people may stand independently upon their own we have met with difficulties.

I would like to add this in conclusion. It is said that President Brigham Young, many years ago, made this statement:

When the Constitution of the United States hangs, as it were, upon a single thread, they will have to call for Mormon elders to save it from utter destruction: and they will step forth and do it. (Brigham Young, *Journal of Discourses*, 2:182, Feb. 18, 1855.)

This is recorded in the *Journal of Discourses* and I presume it is accurate, but however it may be, is it not a possibility, that this Church, in its great leadership and in the power that will come to it in advocating the things that are divine and are right and true

(Continued from page 287)

that he would send forth labourers into his harvest.

Go your ways: behold, I send you forth as lambs among wolves.

And into whatsoever house ye enter, first say, Peace be to this house. (Luke 10:1-3, 5.)

Some days afterward, we read in the gospel of St. Luke:

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

And he turned . . . unto his disciples, and said privately, Blessed are the eyes which see the things that ye see. (*Ibid.* 10:17, 23.)

as for example the great welfare program, is it not possible that when we as a nation shall have exhausted our resources—and we can well do that if we do not turn about—when we have reached that point is it not possible that to us will those who are not of us look for guidance and we will be held up as a people who are pointing an economic way that will mean for the economic and spiritual salvation and blessing of our people.

I see in this great program, my brethren and sisters, as I see in all of the programs of this Church, the way of life and the way of salvation and these things are open to you and me and they are for our blessing and for our benefit and God has given them to us. They have not come from man. May we not question the source and when the counsel is given to us from time to time may we at least recognize not only the motives back of the counsel and advice but also the spirit and the revelation that prompt the advice and counsel. May God so bless us, I pray in the name of Jesus. Amen.

THE WORD OF GOD

To Jesus it was a provocation of purest happiness that God had chosen these men, unlearned and simple men, in preference to intellectual and aristocratic leaders. Throughout his ministry, peasants and fishermen, the unlearned and landless were called and he rejoiced that their mission had been sealed by God: that through the faith of the Twelve and the Seventy they had been invested with mysterious gifts of his Spirit. Jesus lifted up the ideal of life in the kingdom of God to inspire his disciples to heightened aspirations and endeavor. He did not

lay down a rigid legalism, but as one English writer, Dr. Church in his *Essays and Reviews*, has written:

He wooed his pupils by persuasive ideals. He transferred the source of happiness and the understanding of the gospel from external circumstances to the *inward life of man*. Goodness, morals, ideals depend upon one's attitude toward God. It was fundamental to the ethic of Jesus. For this reason the Beatitudes are conjoined with purity of heart. It denotes simplicity, a singleness of aim in allegiance to the divine teachings of the Master. The ethical and religious teachings pervading Christ's instructions to these first Christian missionaries has become the foundation of

(Concluded on page 326)

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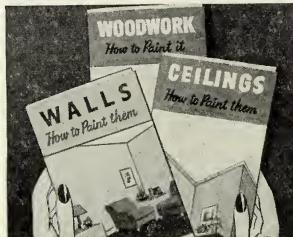
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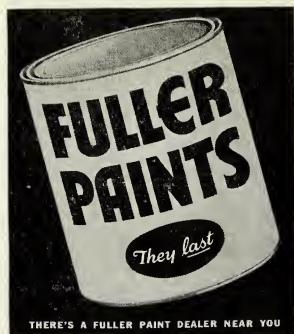


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THE WORD OF GOD

(Concluded from page 324)

the inner light of the Seventies of today. Their lives exhale the aroma of complete consecration. They are the salt of the earth, the Light of the world.

GOD's first demands of his servants are pure hearts, upright lives, truthfulness, mercy, and honesty. Good manners were regarded as matters of religion and morality. Boasting, ostentation, conceit, were of old considered the patent evidences of vulgarity. These are condemned by the scriptures. The Seventies must always keep in mind the grandeur of the First Article of Faith, which is the greatest statement of Truth since the days of Christ our Redeemer. They must keep in mind the supreme test of religion, which is *revelation*. No religion can be persuasive unless it relies on the principle of revelation. All true men reveal God, but the completest carrier of revelation can be no other, or less than a chosen personality. This is the Christian conception. The nobler the person, the truer the revelation.

It will be a noble resolution for every Seventy to say to himself: "I shall read more diligently and more deeply the Holy Scriptures than ever before." The Holy Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price are not intended for the few. Their subject-matter constitutes truth, necessary for us all. Every quorum of seventy will from now on become a study group, where vital truths are discussed. It is within such a group that men are stimulated to think and to converse in preparation for the teaching of the gospel. At a time when so much of our world literature is strangely blind to the glory and excellence of human nature at best, we should dedicate ourselves again to the study of the truths and the beauties and holiness of the sacred word of God.

The Seventies, because of their calling, have a high mission set before them. They should resolve that they will develop their mental and spiritual powers toward maturity and learn to have communion with great souls through the reading of their messages of truth. The habit of reading must be formed as early in life as possible. A few minutes every day will soon be a great many hours. Do not miss the thoughts of men who have lived in former times. Broaden your understanding, enliven your sympathy for other peoples and their ways of living. Make your own lives richer and deeper by learning other ideas and visions of people. Read good books. Read them again and again until you have drawn the essence of thought and feeling from them. These are some of the reasons why the Prophet Joseph Smith wrote:

... seek ye diligently and teach one

another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. (D. & C. 88:118.)

Joy will be the characteristic of the quorums of Seventy so long as they are growing, expanding, and creating healthfully. When they cease to grow, they cease to live. God sent us into the world to create and to enrich our own personality in the process. Yet we have to rely on God's help to make anything worth making. If we devote ourselves to God, we must see to it that we have *ourselves* to devote. "Self consecration is not a negative thing: it is a very positive thing," says a noted evangelist. This leads us to the knowledge that what we are is more important than what we do or say. If we are really wise in our concepts of God, then our thoughts lie deeply, though often misunderstood. It takes deep thoughts to understand the depths of the message of divine truth. For this reason the brethren can hear God speak, and those whose hearts God has touched can find their way easily to the hearts of others.

IN the difficult times that surround us today, the brethren holding the priesthood of God must, above all things, be true to the word of God as revealed by the Master *and as revealed today*. The words of truth are ever the same. Love, joy, peace, faith, humility; these are the characteristic Christian ideas. How beautiful are the words of the Prophet Joseph Smith when he said:

O ye that embark in the service of God, see that ye serve him with all

your heart, might, mind, and strength, that ye may stand blameless before God at the last day.

And faith hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. (D. & C. 4:2, 5-6.)

Herein is the Prophet conveying the charm of his teachings and an heroic conception of the good in life. His concept of the Christian virtues and graces is noble and comprehensive. He exalted and glorified the principles of morals as given by the Savior of the world, and aroused the adoration of men for the gospel which is the only road to peace. It is the mission of the Seventies and all who hold the priesthood to stimulate healthy and majestic ideals through self-discipline and the knowledge that in "pure religion and undefiled," is life eternal.

A testimony, my brethren, of the truthfulness of the gospel of Jesus Christ is a sacred trust. It can come only to one who has opened his heart and mind to hallowed living with earnest prayer and deep faith in the Living God. It is the most divine gift of all. "For it is faith and not wisdom which carrieth the key to the kingdom of heaven," says Sholem Asch.

Sir Francis Drake in admonishing his men, said:

Men pass away, but people abide. See that ye hold fast the heritage we leave you, yea, and teach your children its value, that never in the coming centuries their hearts may fail them, or their hands grow weak. Hitherto we have been too much afraid. Henceforth, we will fear only God.

THE SOURCE OF HAPPINESS

(Concluded from page 282)

who live in this the promised land. The price for prosperity is keeping the commandments of the Lord. There were many times when Israel of old was not in the favor of the Lord. Then the Lord withdrew his blessings, and they became humbled again, and the blessings of the Lord were again given to the people. We find the same repetition among the descendants of Lehi on this continent.

What about us? Can we profit by their experience?

The Lord also promised, "All that my Father hath shall be given, . . . To whom? And why?

And also all they who receive this priesthood receive me, saith the Lord;

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. (D. & C. 84:35-38.)

The reward for keeping the commandments of the Lord is happiness.

Happiness certainly does not come from just idle goodness. The Savior said, "But he that is greatest among you shall be your servant." (Matt. 23:11.) He could have said, "He that is happiest among you shall be your servant." Active service to others is serving God. That missionary is happiest who is truly seeking to serve his fellow man by declaring to him the message of the gospel of Jesus Christ. Active members of the Church everywhere experience the same happiness. Nor does happiness stop with this life. For those who keep the commandments of the Lord to the full, and enter into the new and everlasting covenant, and are sealed together as husband and wife for time and all eternity, shall enjoy the greatest degree of happiness.

Thus, as Moses declared: "The source of happiness for all mankind," in life and the life to come throughout all eternity, "is the favour of God."

May the Lord help us to obtain it, I pray in the name of Jesus Christ. Amen.

POWER IN PRAYER

(Continued from page 284)

the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of increased physical buoyancy, greater intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relations.

If you make a habit of sincere prayer your life will be very noticeably and profoundly altered. Prayer stamps with its indelible mark our actions and demeanor. A tranquility of bearing, a facial and bodily repose are observed in those whose inner lives are thus enriched. Within the depths of his consciousness a flame kindles, and man sees himself—his selfishness, his silly pride, his fears, his blunders. He develops a sense of moral obligation, intellectual humility. Thus begins a journey of the soul toward the realm of peace.

Prayer is a force as real as terrestrial gravity. As a physician I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer.

Prayer is the effort of man to reach God, to commune with an invisible being, creator of all things, supreme wisdom, truth, beauty and strength, father and redeemer.

Today, as never before, prayer is a binding necessity in the lives of men and nations. The lack of emphasis on the religious sense has brought the world to the edge of destruction. Our deepest sense of power and perfection has been left miserably undeveloped. Prayer, the basic exercise of the spirit, must be actively practiced in our lives. The neglected soul of man must be made strong enough to assert itself once more. For if the power of prayer is again released and used in the lives of common men and women, if the spirit declares its aims clearly and boldly, there is yet hope that our prayers for a better world may be answered.

That from a scientist, brothers and sisters.

This same dear friend of mine called my attention to an article, in the December number, I think, of the *Arizona Highways* on "Look to the Skies." It is a very well-written article, well worth reading, and in speaking of the skies, it reminded me of a poem that I read and used just at the close of the war. It is a poem that was found on the body of a dead soldier. He wrote it just before the zero hour. It refers to the skies and to the power of prayer in taking away fear.

(Concluded on page 328)

SOMETIMES

By Elaine V. Emans

SOMETIMES one turns a bit and sees, In places long familiar, new Vistas he had not seen before. And, sometimes, when I look at you Who should be known to me in all Your facets now, I still surprise, Intriguing, yet to be adored, A new you smiling in your eyes.

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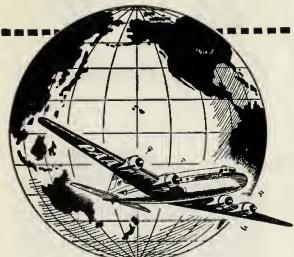
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POWER IN PRAYER

(Continued from page 327)

... And God Was There

Look, God, I have never spoken to you, but now I want to say, "How do you do?" You see, God, they told me you didn't exist, And, like a fool, I believed all this.

Last night from the shell hole I saw your sky—

I figured right then they had told me a lie. Had I taken time to see things you made, I'd have known they weren't calling a spade a spade.

I wonder, God, if you'd shake my hand. Somehow I feel that you will understand. Funny I had to come to this hellish place Before I had time to see your face.

Well, I guess there isn't much more to say, But I'm sure glad, God, I met you today I guess the "zero hour" will soon be here, But I'm not afraid since I know you're near.

The signal! Well, God, I'll have to go; I like you lots, this I want you to know. Look, now, this will be a horrible fight— Who knows, I may come to your house tonight.

Though I wasn't friendly to you before, I wonder, God, if you'd wait at your door. Look, I'm crying! Me! Shedding tears—I wish I had known you these many years.

Well, I have to go now, God, good-bye! Strange, since I met you, I'm not afraid to die.

Our Master, just before his zero hour, spent the night in the garden in prayer. We are told that he shed drops of blood, but the concluding words of that prayer show that he received his strength. ". . . not my will, but thine, be done" (Luke 22:42) were his concluding words and then on the cross:

Father, forgive them; for they know not what they do. (*Ibid.*, 23:34.)

We are here today, brethren and sisters, because this great Church of ours has been organized—a wonderful organization—established for the last time, never to be taken away from the earth or given to another people, and all in answer to a prayer, a prayer in a garden, the Sacred Grove. Yes, there is power in prayer, and I trust that we will look up, brethren and sisters, look up to the skies, that from now on that statement that prayer is the most unused resource of the world will not, at least, apply to Latter-day Saints and also the saying that people use their prayers very much as a spare tire, only in times of emergency, when we are sick or have trouble. May that also not be true of us, but may we pray always and live, as we pray so that we, too, can say, "Not my will, O Lord, but thine be done," I pray in the name of Jesus Christ. Amen.

THE BOOK OF MORMON

(Continued from page 283)

specific instances on that point. The Book of Mormon accepts the Bible unreservedly as the word of God. It accepts the five books of Moses as having been written by Moses. This the modernists deny. It accepts the great prophecies of Isaiah as the prophecies of the son of Amos. The resurrected Lord himself said, as recorded in the Book of Mormon, "Great are the words of Isaiah," and he advises us to read them. Further, this Book of Mormon, the doctrines in it, will sustain you against many false doctrines that are current in the world today.

About two weeks ago, I sat in a group where a learned man was directing a discussion. He presented the modern doctrine that there is no personal responsibility for wrongdoing. I have heard that doctrine pressed so far as to hold that if a man commits a crime—lies, steals, commits adultery, or even murders—he has no personal responsibility for his act, but that it is the responsibility of society. I compared that evil doctrine with the teachings Lehi gave to his sons as he was about to go down into his grave. I remember how he taught his sons that men were placed upon the earth between good and evil, that they were sufficiently taught to know the differ-

ence between them, that they were endowed by their Creator with power to act for themselves, and that they are held responsible for their decisions and actions. And as the Lord liveth, that doctrine is true. Lehi carefully instructed his sons on these important principles under which they were to live and under which all people on the earth are to live. He taught them that there was an opposition in all things, as Brother Merrill explained this morning, the power of evil and the power of good. He told them that they were

. . . free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life; . . . or to choose captivity and death. (II Nephi 2:27.)

This doctrine that man is not morally responsible for his own acts, which is gaining wide acceptance in the world today, is the doctrine of the evil one. If you will read the Book of Mormon, you will be convinced of that, and you will have a defense against it if you will accept the Book of Mormon.

Now, I like the Book of Mormon, and you will like it, because it is a great American book. It was written in America, by Americans, for Americans. It has peculiar application to America. It is not full of foreign

ideologies and uninspired interpretations of men. I believe that I am within the mark when I say that between the pages of that great book there is more ultimate truth about the over-all history of America than there is in any other book and, I will go so far as to say, more than in all the libraries of the world where there isn't a Book of Mormon.

In it the history of this great land of America is foretold. Up until 420 A.D. the coming to pass of the history as it was foretold was faithfully recorded by the historians who witnessed it. We who are acquainted with the Book of Mormon know that the history of America from 421 A.D. to the present time is clearly foretold therein—the long withholding of the knowledge of the land from the Gentiles, the coming of Columbus as referred to by President Levi Edgar Young this morning, the coming of the Pilgrim fathers, the establishment of this great nation, the ushering in of this great last dispensation. All these things are there foretold as clearly as anyone can write them now after they have transpired. The coming to pass of these great prophecies of the Book of Mormon is an evidence of its divinity which the world cannot destroy.

Of the future of America the Book of Mormon gives some wonderful views. I have not time to go into them in detail, but I would to our Father in heaven that the people who have the management of this nation would become acquainted with them. The Book of Mormon advises us that Jesus Christ, our Redeemer, is the God of this land and that he has said some very definite things about the future of America. Our own nation has a great stake in that future. If we will live the laws that the God of this land teaches in the Book of Mormon, we can participate in the realization of the marvelous promises made for the future of America. Here the New Jerusalem shall arise, and Christ shall come and bring peace to the earth.

Now, I like the Book of Mormon, and you will like it, too, for the courage and the strength it inspires in times of discouragement and stress. Consider as an example a few incidents from the life of Nephi, whom I love and whom you will love, too, I'm sure, if you become well acquainted with him.

You will recall how, when he came down from the mountain where he had been praying to the Lord, he found his elder brothers whining because the Lord had told them to go up to Jerusalem and get the brass plates. He did not join in their whining. When he learned of the commandment, he said unto his father:

... I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. (I Nephi 3:7.)

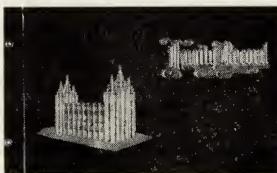
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THE BOOK OF MORMON

(Continued from page 329)

When they reached Jerusalem, Laman was chosen to go into the city and get the record from Laban. He did not get it, however, because he knew he could not get it. When Laban said to him, "You are a robber, and I will slay thee," he ran. Arriving outside the city walls, Laman, with Lemuel, wanted to go down into the wilderness to their father without the record, but Nephi said:

... As the Lord liveth, and as we live, we will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us. (*Ibid.*, 3:15.)

Yielding to Nephi, they went to their former home and gathered up their precious possessions which they offered for the records. Pursued by Laban's guard, they abandoned their wealth and fled for their lives. Again the elder brothers desired to return to their father in the wilderness. They spoke harsh words to Nephi and so severely whipped him that an angel came and corrected them. After the angel had departed, Laman and Lemuel continued to murmur, saying:

... How is it possible that the Lord will deliver Laban into our hands? Behold, he is a mighty man, and he can command fifty, yea, even he can slay fifty; then why not us?

And it came to pass that I [Nephi] spake unto my brethren, saying: Let us go up again unto Jerusalem, and let us be faithful in keeping the commandments of the Lord;

for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands. (*Ibid.*, 3:31; 4:1.)

Nephi finally went in alone and came back with the plates. He had faith; he had courage; and with the help of Almighty God he accomplished the thing which he had been sent to do.

One of the most outstanding faith-promoting statements of Nephi was made when they reached the border of the sea after they had been in the wilderness for eight years. The Lord told him to build a ship. He did not have any ore or tools or material with which to build the ship but, nothing daunting, he went into the mountain and dug out the required ore. From the skins of animals he made a bellows with which to blow the fire, which he started by striking two stones together. As he made preparations to build the ship, his brothers said of him:

... Our brother is a fool, for he thinketh that he can build a ship; yea, and he also thinketh that he can cross these great waters. (*Ibid.*, 17:17.)

Mistaking his sorrowing over their misconduct for discouragement, they taunted him. He then stood up in the power of the spirit and said unto them:

... If God had commanded me to do all things I could do them. If he should command me that I should say unto this water, be thou earth, it should be earth; and if I should say it, it would be done. (*Ibid.*, 17:50.)

Here is an example of faith and courage which, if we can emulate, will do much to help us through our doubting and discouragement, for we serve the same God that Nephi served, and He will sustain us even as he sustained Nephi if we will serve him even as Nephi served him.

I urge you to get acquainted with this great book. Read it to your children; they are not too young to understand it. I remember reading it with one of my lads when he was very young. On one occasion I lay in the lower bunk and he in the upper bunk. We were each reading aloud alternate paragraphs of those last three marvelous chapters of Second Nephi. I heard his voice breaking and thought he had a cold, but we went on to the end of the three chapters. As we finished he said to me, "Daddy, do you ever cry when you read the Book of Mormon?"

"Yes, Son," I answered. "Sometimes the Spirit of the Lord so witnesses to my soul that the Book of Mormon is true that I do cry."

"Well," he said, "that is what happened to me tonight."

I know not all of them will respond like that, but I know that some of them will, and I tell you this book was given to us of God to read and to live by, and it will hold us as close to the Spirit of the Lord as anything I know. Won't you please read it?

God bless you. Amen.

WE SHOULD IMPROVE OUR COMMUNITIES

(Continued from page 280)

associates—even though they be not of our faith, nevertheless they, the majority, desire righteousness rather than evil to predominate in the communities in which they live. And so it is up to you and me, where we are minorities, to make ourselves majorities by converting those who need converting to these specific programs, programs which we have in mind to bring about the kind of suitable conditions under which we can establish our homes and rear our children. Our efforts should not be confined to the times of political elections. We should be on duty always.

I WANT to say again, I command the legislature from the bottom of my heart. Our fine stalwart brethren stood in this last state legislature and raised their voices under the inspiration of their priesthood to uphold and sustain righteousness in the enactment of laws. We had a conflict, in our own legislature here last time, which I want to mention for a moment, on two or three issues, specifically which came before them. We should have them in mind as we go back to our homes and begin to devise ways and means by which

we can accomplish our righteous purposes. I might say at the outset that what we undertake to do for ourselves is not with any selfish purpose in mind. It is not to obtain any power or dominion over others. It is to bring to them, in effect, the same blessings that we seek for ourselves, those God-given rights secured to us by the laws of this great nation. And so we can go forward. If any of us have any doubts as to our rights in this matter, we need only to read the 134th section of the Doctrine and Covenants to find all of the instruction and inspiration that any righteous man needs to go forth and do his duty. We must all strengthen the community in which we live, from a civic and political as well as a religious standpoint. I tell you, my brethren and sisters, that when we exercise this kind of faith and courage in behalf of our neighbors as well as our own members we will accomplish a great missionary work in this world. There will be men and women brought to investigate the principles of the gospel because they will see the kind of fruits in us which this gospel has borne. Their doors will be opened to us through our civic activities to preach the gospel of the restored kingdom and

to bring the same joy and happiness into the hearts of our neighbors with which the Lord has blessed us all our lives.

We had a conflict up there in the legislature about the Sabbath day. I would like to go into some of the things that have been said about the Sabbath day from the time of Adam on. So far as I know the Lord has never changed the law of the Sabbath. In the days of early Israel with all of Israel's faults, they kept the Sabbath day holy, and they did the Lord's work on the Sabbath day. They literally closed the gates of Jerusalem. They did not permit vendors to bring their wares to the gates to be sold on the Sabbath day. We have had the gospel of the Sabbath day proclaimed to us through all generations of time. Should there be any doubt in our minds as to what course the Latter-day Saints should take with reference to the Sabbath day? Are we to open our stores, are we to carry on our commercial transactions on the Sabbath day the same as we do on a weekday, or are we to close our establishments? Well, the answer is obvious. Now, why isn't any law which has for its purpose the maintaining of the Sabbath day sacred

a law which we should uphold and sustain and support and vote for on every occasion that we have a legal right so to do? To hold otherwise would be to tell us that we have not the right to use our own free agency so far as the affairs of government are concerned.

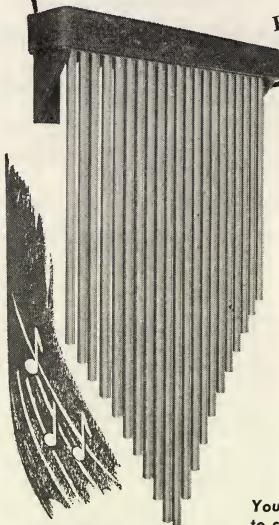
WE've had another law on our books With reference to liquor, and there was an effort made to expand the present liquor law to the detriment of the people. Nobody had to ask anybody any questions as to where the right and the wrong were to be found. If there are any Latter-day Saints today who think that the old open saloon is uplifting or would help us build a better community, it must be because they are not old enough to remember the days when we had those institutions in our midst and saw from actual experience the results and the evils, the deterioration that set in, the sorrow and the hardships, that such places of vice brought. So I feel again to commend those in our state legislature who saw fit to vote against any act which had for its purpose the bringing back of the open saloon. They do not call it that now, but that is what it would have been had we had sale of liquor by the drink, and do not let any of us forget that. Let us raise our voices whenever we have the opportunity, and create the opportunity, my brothers and sisters. Let us elect men to office who will be opposed to the institution in our midst of such places of vice as the open saloon. It is bad enough to have to traffic in liquor at all. We certainly should not go farther than we have. If it is necessary, in order to fight this evil, to meet the opposition on the other side, why, then I say to you from the bottom of my heart, let us start fighting for prohibition, for after all, that is what we ought to have to maintain the kind of communities our Heavenly Father would have us maintain in this world, and on this continent, and in this land of his. We cannot hope to receive the blessings of our Heavenly Father here, in as rich abundance as he is willing to give them to us if we do not exercise every power that we have to make this a land choice above all others. Prohibition would help to make it that, and the open saloon would make it the contrary.

We had one other bill that I would like to speak about in conclusion and that is the horse racing bill. I suppose there is no harm in horse racing, but there is no more insidious vice on earth than gambling. It is destructive of the morals. The man does not live who is strong enough in the faith, to do not care what his past record has been, to start in gambling and continue therein and keep the faith. If there are any people in this state who desire horse racing and the gambling that is incident thereto, we invite them to leave and to go to places where those things can be had. We do not have to have them

(Concluded on page 332)

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WE SHOULD IMPROVE OUR COMMUNITIES

(Continued from page 331)
in our midst. I feel to say that no man can maintain his full standing in this Church and keep his faith and at the same time have anything to do with horse racing and gambling.

Now, brethren, let us take this seriously. In those communities, in this state, where horse racing and gambling have become more or less of an institution, let us use our faith and our courage to eradicate them as such and to elect men to the legislature who will

not open the doors to the element that follows horse racing with all the vice and corruption that would come into this Well.

Well, now, my brethren and sisters, I hope that you will accept this admonition in the spirit in which it has been given. I love the Latter-day Saints; I am indebted to all of you for your faith and prayers and the support that you have given me as I have gone through the Church attending your quarterly conferences. I have

learned to love you. I look forward with the greatest of pleasure every week of my life to coming into your stakes and into your homes and enjoying your spirit. I want our communities, in which we live, to be maintained in keeping with the spirit which we have here in these conferences and in our quarterly conferences and the spirit that we can have in our homes if we will say our prayers daily. May the Lord bless us to this end, I humbly pray in Jesus' name. Amen.

OUR HOMES—DIVINELY ORDAINED

(Continued from page 279)

of six, say to the young men and women of America, keep the fountains of life pure. Guard your virtue as you would your lives. Reserve for the marriage relationship the sweet and soul-satisfying intimacies of life. The God of heaven, who instituted the marriage covenant, so intended. He has commanded purity of life and a single standard for men and women. If you fail as young people properly to restrain yourselves, you will pay the penalty in heartache, disappointment, and loss of self-respect. Do not reach out too eagerly for the excitements and thrills of life or they will turn to ashes in your hands. They will come in their own due time in the sacred bonds of marriage. Youthful sweethearts, be true to God's holy laws. Remember, they cannot be broken with impunity. If you would be happy and successful in your early association, courtship, and homebuilding, conform your lives to the eternal laws of heaven. There is no other way.

As parents, what is our attitude regarding the sacred obligations of parenthood? One of the two major purposes of marriage is children. "Multiply and replenish the earth" (Genesis 1:28) was among the earliest commandments given of the Lord. Nations which refuse to accept this God-given obligation, sink into oblivion. Will our sons and daughters want children because of our attitude and example?

Marriage, designed to be an eternal covenant, is the most glorious and most exalting principle of the gospel of Jesus Christ. No ordinance is of more importance and none more sacred and more necessary to the eternal joy of man. Faithfulness to the marriage covenant brings the fullest joy here and glorious rewards hereafter. The abuse of this sacred ordinance despoils the lives of individuals, wrecks the basic institution of the home, and causes the downfall of nations.

The future homes of America will be fortified as parents uphold the Christian virtues before their children. If parents love and respect each other, and if in their sacred partnership there are full support and unquestioned fidelity, these essentials will be translated

into the homes of tomorrow. Conversely, if there are bickering, quarreling, and lack of harmony at home, and participation in the dangerous practice of flirtations with others when away, then the homes of tomorrow will be weakened thereby.

PARENTHOOD carries with it peculiar responsibilities. If these are accepted without quibbling, while enthroning motherhood as the highest calling of women, our children—the parents of tomorrow—will be properly impressed and encouraged in the establishment of like homes.

The homes of America need also the blessings which come from daily communion with God. Devotion in the home, which has been such an anchor to youth and parents alike, has all but vanished. A few generations ago it was a common practice. Then families knelt together in prayer; the scriptures were read aloud; and households joined in the singing of church hymns. This practice, if revived, would contribute much to the strength of the home and the nation. The differences and irritations of the day melt away as families approach the throne of heaven together. Unity increases. The ties of love and affection are re-enforced and the peace of heaven enters.

In such homes secret prayers are said night and morning by members of the household. Individual and family problems are approached with confidence after invoking the favor of heaven. Young people participating in such a family devotional have hearts freed from evil intent as they leave for an evening of entertainment.

THE FLOWERING TREE

By Edna M. Kutz

WE never see our neighbor folk, Don't even know their name, For that big hedge completely blocks The get-acquainted game.

They live their lives, and we live ours, And yet one thing we share, For every spring their flowering tree Bursts forth with beauty rare
And bounded not by hedge nor fence, Its lovely branches grow; It blooms each spring for all of us Its loveliness to know.

These will be the restraining influence in the group when gilded temptations arise. Parents who surround their children with the refining influence of daily devotion are making their contribution to the safeguarding of the American home.

America's homes need, also, the stabilizing influence of a closer relationship between parents and children. Every boy and girl needs the safeguard which an intimate association with mother or father will provide. The failure of parents and children to understand each other weakens the framework of the home. This relationship must be built upon love and mutual confidence. Then when the problems of life arise, Father and Mother will be the first sought for counsel. Herein is safety.

Such an atmosphere can be created as parents plan for recreation and diversion together with their children. An evening at home in wholesome activity; a picnic in the mountains or nearby park; or a project for fathers and sons and mothers and daughters—these will all tend to increase filial affection and love in the home, and strengthen parent-children relations. Time thus spent yields big dividends. Love at home and obedience to parents increase all the bonds of home are made secure.

Parents in this close association have no difficulty teaching virtue, honesty, industry, the principles basic to our American way of life and the dangers of foreign philosophies and ideologies. Effective parental guidance—the greatest need of the home—is here provided to the profit of the individual, the home, the community, and the nation.

Herein, then, lies our path of safety. Our homes must become bulwarks of strength through enthroning righteousness and bringing into them the peace, unity, and unselfishness engendered by personal purity, unquestioned fidelity, and simple family devotion. Parents must accept marriage as a divine institution, and honor parenthood. Children must be inspired by precept and example in preparation for marriage, to guard against unchastity as against a loathsome disease, and to practise the other fundamental Christian virtues. Love and mutual confidence must

be safeguarded to strengthen parent-children relationships. Home must become the abiding place of the Spirit of God because the pure in heart dwell therein.

Yes, America's homes, if this great nation is to endure, must be fortified and preserved. They must be morally and spiritually sound. There can be no satisfactory substitute for the home. Its foundation is as ancient as the world. Its mission has been God-ordained.

May God grant that the builders of American homes may have the courage and wisdom to fulfil faithfully their divine obligations, to inspire young people with a conviction of the importance of these God-ordained institutions of marriage, the home, and family, that the marriages of our boys and girls may be consummated under a spiritual influence in the presence of friends and loved ones, thereby laying a safe foundation for their homes of tomorrow.

And so today, in this the greatest of all nations, in this land choice above all others, we pay humble tribute to the home, for a modern prophet declares,

... that someday the divinely ordained home is to be the very foundation of the kingdom of God.

May a kind Providence bless the homes of America, I humbly pray in the name of Jesus Christ. Amen.

"WHO IS MY NEIGHBOR?"

(Continued from page 277)

passing by on the other side as did the self-righteous Levite, but by going to the limit as did the good Samaritan, in binding up his wounds, pouring in "oil and wine" setting him on our own beasts, taking him to an inn, paying for his care and revisiting him. The Lord said, "Go and do thou likewise."

Again we are asked: Will the Indian revert even if we do give him education? Yes, he will revert to his former condition if only a few are trained, but let the Indian be given universal and accredited training and opportunity and he will not revert.

The chasm between what he is and what he will be is *opportunity*. It is ours to give.

Basically the Indian is intelligent, affectionate, responsive, honest, stable, and is of believing blood. There is every reason to be assured that the red man will remain loyal and true to the gospel and the Church, once he is brought into the fold. We have heard of his traditions and superstitions, of his ferocity and wildness, of his degradation and uncleanness, but let us consider his potential, as revealed by a review of his ancestors.

The Lamanites have believing blood, as evidenced by these words from the sixth chapter of Helaman:

And thus we see that the Lord began to pour out his Spirit upon the Lamanites,

because of their easiness and willingness to believe in his words. (Helaman 6:36.)

The Lamanites are firm and steady—nor the testimony of the prophets concerning them.

... the Lamanites had become, the more part of them, a righteous people insomuch that their righteousness did exceed that of the Nephites, because of their firmness and their steadiness in the faith. (Helaman 6:1.)

... in the thirtieth year the church was broken up in all the land save it were among a few of the Lamanites who were converted unto the true faith; and they would not depart from it, for they were firm, and steadfast, and immovable, willing with all diligence to keep the commandments of the Lord. (III Nephi 6:14.)

Jesus said to his disciples:

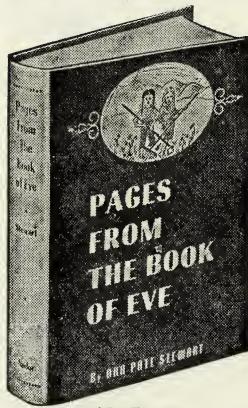
... So great faith have I never seen among all the Jews; wherefore I could not show unto them so great miracles, because of their unbelief.

Verily I say unto you, there are none of them that have seen so great things as ye have seen; neither have they heard so great things as ye have heard [of his people]. (III Nephi 19:35-6.)

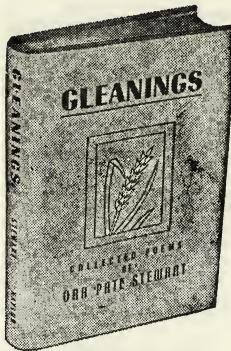
After about three-quarters of a century the Lamanites converted by Alma and Ammon and their brethren, were still firm and true, as indicated by the Prophet Samuel who said:

(Continued on page 334)

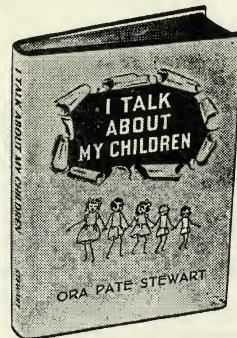
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"WHO IS MY NEIGHBOR?"

(Continued from page 333)

... the more part of them are in the path of their duty, and they do walk circumstantially before God.

... and they are striving with unwearyed diligence that they may bring the remainder of their brethren to the knowledge of the truth; . . .

Therefore, as many as have come to this, ye know of yourselves are firm and steadfast in the faith. (Helaman 15:5-6, 8.)

"As many as were converted of the Lamanites by Ammon and his brethren never did fall away." (See Alma 23: 6.)

It should be noted that the Lamanites

were often absorbed by, and were called, Nephites, when they were righteous, and it is true also that the Nephites when they rebelled and became wicked, were oftentimes called Lamanites, and there was undoubtedly a considerable mixture among them.

These children of promise were great preachers of righteousness. Under their teaching on numerous occasions, a nation was born in a day. They were so convincing in their proselyting that ". . . insomuch that they (Gadiantonites) have become extinct . . ." from among the Nephites. (See Helaman 6:18.)

UPON one occasion Nephi, who had given up his judgeship, and his brother Lehi, who was a great general, preached with such eloquence and so convincingly that eight thousand converts came into the Church. These men were so righteous and full of faith that though they were encircled by fire they could not be burned. While their mission was yet unfinished and while in this trying ordeal their faces shone like that of Moses when he was speaking to the Lord, and caused that their persecutors should ask, "Who is it with whom these men do converse?" and Aminadab replied, "They do converse with the angels of God."

A nation was born in a day when Ammon and his brethren converted the Lamanite king, Lamoni, and also his father, the chief king, whose entire house was converted and "thousands were brought unto the knowledge of the Lord." Whole cities and lands bowed to the Lord and joined the Church, and in the year 36 A.D. it is stated that all the Lamanites and Nephites in the land were converted.

These children of the prophets, both Lamanites and Nephites were recognized of God. Great manifestations came to them as an evidence of the love their Father in heaven had for them. The Lamanite king, Lamoni, saw his Redeemer, so near to perfection did his life become after his conversion.

Abinadi was a great prophet and like Moses on Sinai his face shone with radiant lustre as he stood before his persecutors and boldly defied them saying:

I will not recall. . . .

. . . I will suffer even until death, and I will not recall my words, and they shall stand as a testimony against you. . . . (Mosiah 17:9, 10),

and with such fortitude he died, burning at the stake. This was one of the loyal Israelites.

THE first prophet Nephi was great like Moses and Brigham Young. His vision of the immeasurable future was comparable to the one received by Moses, Enoch, and Joseph Smith. He saw the promised land, the population of Lehi's seed as numerous as the sands of the sea. He saw war, slaughter, cities destroyed. In his vision he saw the birth, life, and ministry of the Christ, his coming to the Western Hemisphere and organizing his Church here. He saw three generations of righteousness and then centuries of unrighteousness, with battles culminating in the destruction of millions, followed by centuries of degradation, scattering, persecution, and suffering. He saw nations grow out of the Eastern empires, and the kingdoms of the Gentiles arise. He saw Columbus and other explorers cross the deep, and the puritans and pilgrims settle a new country. He envisioned the Revolutionary War, the total subjugation of the descendants of Lehi, the coming

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of the Bible, the restoration of the gospel, the organization of the Church, the coming forth of the Book of Mormon—and the balance of his vision was not written.

With undaunted faith he had preserved the brass plates; with the vision and courage of a Noah he builded ships; and with the leadership of the great he led his people to the promised land.

Another of these children of God was Aminadi, who, like Daniel of old, was so in tune with his Lord that he interpreted the writings on the wall of the temple which were written there by the finger of God.

Alma, the American Saul of Tarsus, had manifestations that were awesome. Like Paul, he was transformed from a destructionist to one of the great preachers of all time. An idolater, tearing down the Church with his eloquence, he was stricken and a voice from the clouds said to him:

Alma, arise and stand forth, for why per-secutest thou the church of God? . . . This is my church and nothing shall overthrow it. . . . Behold the Lord hath heard the prayers of his people, and also the prayers of his servant Alma, who is thy father; for he has prayed with much faith concerning thee. . . . And I am sent from God—seek to destroy the church no more. . . . (See Mosiah 27.)

After two days and nights of dumbness and helplessness he was healed, and devoted the balance of his life as did Paul, to righteousness and service, taking the gospel to the despised and unclean Lamanites.

Another of the spiritual giants who came from this now persecuted people was General Moroni, who was stalwart like his brethren, Alma, Helaman, and Ammon. "He was a strong and a mighty man; he was a man of a perfect understanding . . . yea, . . . if all men had been and were ever would be like unto Moroni, behold the very powers of hell would have been shaken forever. . . ."

Has the world ever seen a more classic example of indomitable will, of faith and courage than that displayed by Samuel the Prophet: "One of the Lamanites who did observe strictly to keep the commandments of God. . . ." Visualize, if you can, this despised Lamanite standing on the walls of Zarahemla and while arrows and stones were shot at him, crying out to his white accusers that the sword of justice hung over them. So righteous was he that God sent an angel to visit him. His predictions were fulfilled in due time relating to the early coming of Christ, his ministry, death and resurrection, and the eventual destruction of these Nephite people. So great faith had he that the multitudes could not harm him until his message was delivered and so important was his message that subsequently the Savior required a revision of the records to include his prophecies concerning the resurrection of the Saints.

Few groups of children of all time have been so honored and blessed as were these Lamanite and Nephite little ones who were taken into the arms of our Redeemer and blessed by him. What a privilege! They were encircled by fire and angels ministered to them, but the greatest of all was the actual embrace by the Son of God while their exultant parents watched and prayed and bore record.

If you would look for valor, stamina, and steadfastness, recall the experiences of the converts of Ammon and his brethren. Here were red men generated, untrained, and primitive, who accepted the gospel and quickly changed to sober, industrious, God-

fearing people. The transition was soon made from skins and loin cloths, to clothes of linen; from hunting and fishing, to agricultural work; from war and bloodshed, to peaceful pursuits; from paganism and idolatry to the worship of the Living God. They were called the Anti-Nephi-Lehies, and were so devout and sincere in their professions that they buried their weapons and declared unalterably against war. They said: ". . . and if our brethren destroy us behold we shall go to our God, and shall be saved." War continued and they were attacked but they prostrated themselves before their enemies "praising God in the very

(Continued on page 336)

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"WHO IS MY NEIGHBOR?"

(Continued from page 335)
act of perishing." One thousand five of them were slain, but they went to their death

... vouching and covenanting with God, that rather than shed the blood of their brethren, they would give up their own lives; and rather than take away from a brother they would give unto him; and rather than spend their days in idleness they would labor abundantly with their hands.

And thus we see that, when the Lamanites were brought to believe and to know the truth, they were firm, and would suffer even unto death rather than commit sin. . . . (Alma 24:18-19.)

THESE dark-skinned folk could teach us much. Their faith and strength was transmitted to their children. These Lamanite women spent little of their time in social life and worldliness, but devoted themselves to their families, teaching them to pray and "walk uprightly before the Lord." When their young boys who had taken no oath were forced to protect their families, and came to battle as "Helaman's sons" they were unconquerable. Their mothers had promised them that "If they did not doubt, God would deliver them." These red men

stranglings went into battle as Joseph went into the grove, with unwavering faith, and they emerged from many bloody battles and " . . . not one soul of them did perish." One thousand Nephites fighting side by side with them were slain, all the 2,060 were wounded, and two hundred fainted from loss of blood, but their faith was justified and they all lived to return to their sweet Lamanite mothers who praised God for the miracle. The teaching in these God-fearing homes was "That there was a just God and whosoever did not doubt that they should be preserved by his marvelous power."

These faithful braves declared as they met the onslaught of the enemy: "We do not doubt . . . our mothers knew it." In all history is there a parallel? Can any be found since Adam, with such faith and fortitude as these forerunners of the deprived Indian of today?

Again recall the three disciples whose bodies were changed, who could not taste of death—of pain or sorrow. Like John the Revelator, a degree of perfection was reached which brought to them these incomparable blessings. Still ministering to men on earth they will remain until the consummation of the program of God, having supernatural powers to enable them to better serve. "So great faith have I never seen among all the Jews" declared the Master, "Wherefore I could not show unto them so great miracles."

Our redskin brothers are today called unclean and common, but formerly it was we, the Gentile nations, who were the outcasts. Yesterday it was

. . . an unlawful thing for a man that is a Jew to keep company or come unto one of another nation. (Acts 10:28.)

Today we revile the Jew and his brother-Israelite, the Indian. "What fools we mortals be!"

Yesterday the super-race consciousness was so solidly rooted that it was necessary for the Lord to send a vision to his chiefest Apostle before the gospel could go to the Gentile nations. Peter "saw heaven opened and a certain vessel descending unto him." He saw it filled with "all manner of four-footed beasts and filled with creeping things and fowls of the air." And he heard a voice saying: "Rise Peter; kill and eat." "Not so, Lord," he said, "for I have never eaten anything that is common or unclean." Though Peter was very hungry, he could not overcome his lifelong prejudice until the command came the third time: "What God hath cleansed, that call not thou common."

And also through a vision Cornelius came to Peter, seeking salvation, and the great Church leader declared: ". . . God hath shewed me that I should not call any man common or unclean."

Even after Simon was convinced he had a difficult task to change the think-



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ing of his colleagues, and to them he testified:

Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? (Acts 11:17.)

There were superior peoples in the days of these Lehitites who were intolerant, and Jacob called them to repentence with boldness:

Wherefore, a commandment I give unto you, which is the word of God, that ye revile no more against them because of the darkness of their skins; neither shall ye revile against them because of their filthiness; but ye shall remember your own filthiness, and remember that their filthiness came because of their fathers. (Jacob 3:9.)

Again he warned:

... I fear that unless ye shall repent of your sins that their skins will be whiter than yours, when ye shall be brought before the throne of God. (Jacob 3:8.)

Mormon knew the weakness of men when he wrote:

... behold who can stand against the works of the Lord? ... Who will despise the children of Christ? ... (Mormon 9:26.)

... wo unto him that shall deny the revelations of the Lord. (III Nephi 29:6.)

Yea, and ye need not any longer hiss nor spurn, nor make game of the Jews, nor any remnant of the house of Israel; for behold the Lord remembereth his covenant unto them. ... (III Nephi 29:8. Italics speaker's.)

And Moroni warns against judging:

For behold, the same that judgeth rashly shall be judged rashly again: for according to his works shall his wages be; therefore he that smiteth shall be smitten again, of the Lord. (Mormon 8:19.)

Among these children of God were many prophets, and fires would not burn them; stones and arrows could not hit them; prisons could not hold them; pits could not be dug deep enough to imprison them. Among these, the children of the covenant, their lame walked; their blind ones saw; their deaf heard; their dumb spoke; the dead lived again. Among these, the remnant of Jacob, the rich were humble; the poor were provided for; the oppressed were rescued; justice reigned; and freedom was a reality. Among these, the branch of the tree of Israel, the Holy Ghost whispered to them; angels ministered to them; the Creator and Master visited them.

AMONG us today we find many who abandon their faith and Church position to go into politics. We found children of the Covenant who gave up judgeships, resigned from the high army posts, and even refused to be king over the nation that they might serve on missions and convert souls to righteousness. We find many today who permit wealth to wedge them from things spiritual. We found Lamanites who sacrificed their wealth to become lowly teachers.

See what God hath wrought! He has blessed, honored, and preserved this race. He has predicted and warned

through their prophets; angels have ministered to them; miracles have been countless among them; two centuries of continuous righteousness was lived by them; supreme faith was manifested by them; martyrs burned and bled among them; the flesh and the world were overcome by them. Peace of long duration was enjoyed by them and the Son of Man visited them.

Yesterday we of the Gentile nations were the "common and unclean" to-day we so call the Indian.

Yesterday we were the persecuted; today we are the persecutors.

Yesterday we were they who went from Jerusalem to Jericho; today we are the priest and the Levite who passed "by on the other side."

But to these children of the prophets, God has made lavish promises. Today is the brighter day—the day of the Lamanite, and we must be of

Good Samaritan, and through us with our love, service and providence, must come the rejuvenation of the Indian.

They shall become fair, clean, and worthy. They shall become physically sound, mentally alert, economically secure. They shall plant and harvest and build and inhabit. They shall take their rightful place as peers with us in industry, in business and professions. They shall know their history and believe the truth, they shall know and worship the true and Living God.

For the eternal purposes of the Lord shall roll on until all his promises shall be fulfilled. (Mormon 8:22.)

May God help us to recognize our duty toward these our brother and sisters and help us show our love for him by our devotion to the work of bringing all blessings which we enjoy to these our kinsmen.

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THE POWER OF TRUTH

(Continued from page 276)

Lord had declared it a sin upon the heads of the parents if they failed to teach the law of repentance and have their children baptized when eight years of age, he said:

And they shall also teach their children to pray, and to walk uprightly before the Lord.

And the inhabitants of Zion shall also observe the Sabbath day, to keep it holy.

And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. (D. & C. 68:28-30.)

The Apostle Paul has defined another one of the purposes of the Church organization in his writings to the Ephesians. He declared that the Lord gave this organization "... to edify the body of the church," (or, in other words to educate the members of the Church until they would) "all come unto a unity of the faith." (See Ephesians 4:12-13.)

Clearly the Apostle Paul saw the importance of the teacher and those who would instruct our members in the doctrines of the Church as another of those divine agencies in the Church to entice against the power of evil. It would be well if all the teachers would understand what the Apostle Paul meant when he said to the Corinthians:

And I . . . came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

For I determined not to know any thing among you, save Jesus Christ, and him crucified. (I Cor. 2:1-2.)

That should be the only objective of instructors and teachers in this Church to teach "Jesus Christ, and him crucified." We need not the "excellency of speech nor of wisdom," but we need the testimony of God, as Paul said. And then this warning came in his later writings:

For if the trumpet give an uncertain sound, who shall prepare himself to the battle? (Ibid., 14:8.)

President Joseph F. Smith, in commenting about this and decrying the fact that there were some apparently trying to confuse our people and lead them away by destroying faith rather than by building a testimony of God, said:

Among the Latter-day Saints the preaching of false doctrine disguised as truths of the gospel may be expected from people of two classes and practically from these only; they are: First, the hopelessly ignorant, whose lack of intelligence is due to their indolence and sloth, who make but feeble effort, if indeed any at all, to better themselves, by reading and study; those who are afflicted with a dread disease that may develop into an incurable malady—laziness.

Second, the proud and self-vaunting ones, who read by the lamp of their own conceit; who interpret by rules of their own



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contriving; who have become a law unto themselves, and so pose as the sole judges of their own doings, more dangerously ignorant than the first.

Beware of the lazy and the proud; their infection in each case is contagious; better for them and for all when they are compelled to display the yellow flag of warning, that the clean and uninjected may be protected.

I WISH that we could have in all our classes and meetings the spirit which characterized one of our missionary meetings down at Ventura, California, where I visited recently with President Oscar W. McConkie, of the California Mission, when a woman who had sat in one of our Latter-day Saint meetings for the first time in her life made this comment at the close of the meeting:

I have studied the scriptures all my life, but today the words of the scriptures have been made to live.

So can be all the instructions of inspired teachers of the gospel of Jesus Christ.

And now there is a third agency in the Church to entice men away from evil.

The Lord has set up the priesthood, and to them he gave the injunction to elders, priests, teachers, deacons, that they were to "watch over the Church"—and in more detailed explanation to the teachers—"to see that there is no iniquity, no evil speaking, and that all Church members do their duty." (See D. & C. 20:54.)

But, even after instructions have gone out from the General Authorities, concerning the servicemen, to our bishops and stake presidents as how the boys away from home may be contacted and directed; and after our instructions have gone out about the girls who likewise are away from home, and how we ought to shepherd them and keep in touch with them; and how the quorums should look after their absent members, we regret to say our reports indicate that sometimes quorum leaders take too lightly the exercise of those agencies which our Heavenly Father has caused to be set up here for the enticement to do good of those who otherwise are being enticed by evil.

At the beginning of the war there was an interesting newspaper account of a boy flying in from a training trip over the air field who suddenly shouted through his radio device to the man in the control tower below: "I can't see. I've lost my eyesight."

And the man in the control tower said: "Now, Son, you get a grip on yourself, and I will tell you what to do."

Quietly the man in the control tower guided him and had him circle the field many times, losing altitude by manipulating the controls, and finally the pilot rolled to a stop safely in front of the control tower on the ground.

It is that kind of calm wisdom and
(Continued on page 340)



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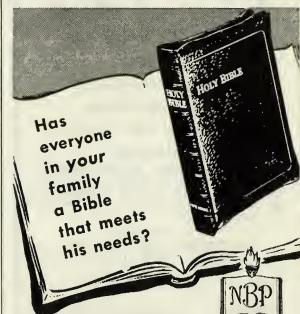
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THE POWER OF TRUTH

(Continued from page 339)

counsel that we need so much today. I would like to illustrate what I mean by bringing you parts of two letters from two of our boys who came through a period of spiritual "blindness" because of the steady influence of wise counselors in the Church. One of these boys wrote a letter just recently and began his letter by saying:

"My bishop is the best bishop in this Church." He then explained that when he became a priest, his bishop taught him, among the first things, that God answered prayer. So the bishop instructed him before he went away into military service, and he went away strengthened by these teachings, but when he got out there, he learned to his dismay that some of those who claim membership in the Church did not act as the servants of the Lord should. They were rowdy. There was irreverence. And he got to thinking, "Could it be the Church of Jesus Christ if they don't reverence his name and are reverent in his house?" He went to visit other churches and found a spirit of worship that sometimes was not to be found in his own. In his own way he formed the conclusion that therefore the Church must be wrong. He wrote home to his bishop and said: "Bishop, I have decided to join another church. I feel that this must be wrong or our people would be more reverent in their meetings."

His bishop wrote back and said: "Well, my boy, do not act too hastily. You study about this matter, and think about it. You pray to your Heavenly Father, and everything will be all right."

The boy then wrote this:

"On Thanksgiving night, I was very tired as I had just come off a watch at night, and when I had gone to bed, all I wanted to do was sleep. That night God answered my prayer. It was late, and what to me was a vision and to the common people would be a dream came to me. I saw a beautiful garden, and in the middle of this garden was a golden path. Coming down the path was my grandfather who had died in 1937. On the other side was my uncle who had died on a mission in 1939.

"Now I had gone to bed very tired, and I had never thought of my uncle or my grandfather as they had died when I was still under ten years of age.

"But that was not all. In the middle of them was Joseph Smith. They all talked to me, and the final thing that I can remember distinctly as being said was Joseph Smith telling me to stick to the truth, no matter what the other people said or did and to listen to the truth even though others did not listen to it.

"Then he said that there was still work to be done there as I had work to do here, and they faded away, and it seemed that I was in the garden

alone until the garden began to fade, and I seemed to fall.

"When I awoke, it was still the middle of the night, and it was also cold, yet I had a feeling of warmth within me, and I knew that God had answered my prayers. I finished the night in restful sleep.

"Now you may think I was dreaming, too, but I still feel and know that I had an answer to my prayer."

I recalled that boy's letter when we heard a group of missionaries down in the California Mission say: "When we get discouraged and downcast and blue, we have made a practice to go away fasting into the mountain before daylight and stay there all day and return after dark at night, and we have never failed to come from that experience strengthened by the power of God."

ANOTHER of our men coming back from combat service overseas was thrown into the middle of the ocean when his ship was torpedoed. He was seriously burned and was sent to a sanitarium, with his mind greatly disturbed and upset. He writes this testimony:

"While in the hospital, word came to me that my son had been gravely wounded in the South Pacific. I could not go to him. My world had collapsed. No, again, it is not the usual story. I did not remain steadfast in the faith. I became rebellious. I blamed my Heavenly Father for all of the misery and distress which was mine. I concluded that he had let me down. I turned away from him. I even got to the point where I could no longer pray. It seemed as if my line of communication had been broken, and I had lost all contact with God. That was the depth of human misery. Utter futility and resentment were mine. There is no destitution like that of being out of contact with our Heavenly Father. It is like receiving a busy signal when you call your doctor in an emergency.

"But then a miracle happened! My friends in the Church had not forgotten me! They prayed with faith for my recovery. My name was placed in the temples of our Lord where prayer was said in my behalf. My children continued to pray even as I had taught them to do. My parents prayed with an unwavering faith.

"The elders of the Church sought me out and gave me a blessing. I had little faith in them, but God had not forgotten me. He heard those prayers, and he turned not away. And health soon returned to my body."

I ask you members and leaders of the Church: Suppose that the bishop had been too busy to write to his boy who was disturbed by the irreverence of many who attended meetings where he had been. Suppose that he had not been taught as a priest the things which the bishop had taught him about prayer.

and how he could get an answer to his problems. Suppose that this other man's elders' quorum had failed, and they had forgotten to pray back home. I ask you to consider the seriousness of our responsibility in these matters.

Today is a day of clever deception, a day when the Master declared one of the signs of his coming should be that even the very elect, according to the covenant, would be deceived.

ONE of our boys now studying in a large university on the coast declared that the "thing that had kept him from losing faith in the Bible which the higher critics have decimated almost to a point of non-recognition," he said, "the thing that has kept my faith is that I know the Book of Mormon is true, and because of that testimony I know that what they are saying about the Bible is false and not the truth."

The Lord has given us a sure guide as to how we might discern truth from error. He said:

And that which doth not edify is not of God.

That which is of God is light; and he that receiveth light and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day. (D. & C. 50:22-24.)

I wish we could take a lesson from the testimony of a man in this city who conducts a business here, who wrote and told me about a little experience he had when during the so-called depression of the past years, he thought he was going to lose everything that he had, and so he fasted and prayed that the Lord would show him how to save his business, and he said: "One morning just as it was breaking daylight I felt the still small voice which said to me: 'If you will only keep God's commandments, you will be given all the wisdom necessary to save your business.'"

Simple, but a great powerful truth—if we will only keep God's commandments, the wisdom sufficient to our needs will be given us!

In the words of one, may we not forget the great truth which he has put in these words:

Isn't it strange that princes and kings
And clowns that caper in sawdust rings
And just plain folks like you and me
Are builders for eternity?

To each is given a bag of tools,
A shapeless mass and a book of rules,
And each must build ere life has flown,
A stumbling-block or a steppingstone.
("Stumbling-Block or Stepping Stone," by R. L. Sharpe.)

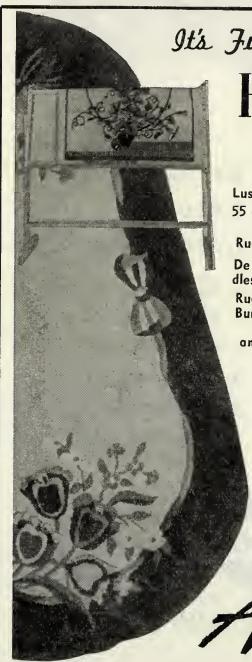
God grant us strength. May we rise to our responsibilities, to do our job, to entice the membership of this Church and the world to seek the things that bring eternal life and happiness here and in the world to come. I pray humbly, in the name of the Lord Jesus Christ. Amen.

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GOSPEL TEACHINGS

(Continued from page 275)

Now there is another personality of which I desire to speak, one that the world calls by a name, but in whose reality as a personal Being it does not believe and that person is Satan, the Devil. But according to our understanding and teaching, Satan is a person with a spirit body, in form like that of all other men. He is a spirit brother of ours and of our Lord Jesus Christ, who is our Elder Brother in the spirit world. The earth was in course of development for the abode of man in mortality. A Redeemer was to be sent down and make it possible for the Father's children to return to him, Lucifer, a son of the morning, a bright and certainly very ambitious individual, said to the Father:

... here I am, send me . . . and I will redeem all mankind, that one soul shall not be lost . . . wherefore give me thine honor [power].

Lucifer's offer was rejected; it involved taking from man his God-given free agency which is granted to every one born into mortality. Jesus said to the Father, send me,

... thy will be done and the glory be thine forever. (Moses 4:1-2.)

And Jesus became our Redeemer. Lucifer, his name was changed to Satan, the Devil, and his sympathizers rebelled and were cast out down to earth where they have been ever since. (See Rev. 12:7-9.)

Now, the means Lucifer proposed to use to get all the Father's children re-

turned to him—force—has been the means he has used ever since, whenever he has had the power. But of course he operates through those whom he can influence. An Omaha evening paper carried a lead editorial in its issue of the last Saturday in August, 1941, entitled "Hitler, the Devil Incarnate." Hitler, as all the world now know, taught and believed in the use of power whenever it was necessary to reach his objectives. Satan, through his agents, has always done and is doing the same thing today. We see it being done in many different places and in various ways—locally, nationally, and internationally. Struggles for power and staying in positions of power are everywhere in evidence. And when power is obtained it is commonly used to force obedience to unrighteous, if not positively wicked, demands. Needless to specify, for we see cases in evidence somewhere every day, in this country, as well as abroad. But wherever they exist they will generally be found on close examination to stem from sources where selfish, greedy, and unrighteous motives dominate—to sources, therefore, that are Satan inspired. And the agencies operating under this wicked influence are steadily growing more numerous and more powerful, making the future of America more dark and precarious. Unless this rapidly developing tendency changes for the better, the time is probably not far away when the America of the fathers, the America where free enterprise with all its associated blessings of personal freedom and liberty for its citizens, will have been relegated to the pages of history. And is it not strange, very strange, from the standpoint of reason and logic, that the means and the conditions by which and under which America has grown to be the greatest, the most powerful, and the most prosperous nation on earth have become odious to vast numbers of our people, who therefore are scheming, planning, working, hoping, even praying, for changes that would put an end to America as "the land of the free and the home of the brave"? Among all the unrighteous organized agencies now working in the world to further the cause of Satan, perhaps the largest and most wicked are those given to the cause of communism. Communism is organized wickedness and crime of the blackest type. Harsh terms, certainly! Its objectives are confiscation of property, robbery of those who have, slavery of its productive workers, and death to its opponents. Its beneficiaries are ne'er-do-wells, those who own nothing, but want everything, especially power and its emoluments.

What is the explanation of all this? I think that it lies in the fact that Satan has more influence and power in the world today than ever before. And Satan's purpose is to overcome righteousness, to entice God's children into ways of sin, misery, and suffering,

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to handicap those who would do good, and to darken the minds of those who would like to know what is best in the great confusion of conflicting ideas. And so struggles and conflicts multiply with the result that men's hearts are failing them. Selfishness is growing. Demands are increasing for more and more for less and less—more pay, less work—for more privileges, but fewer responsibilities. Merit as a condition for rewards is disappearing and Satan is riding high.

Now Latter-day Saints, what shall we do, conditions being what they are? Shall we compromise our principles and standards, give up the struggle against sin and evil and let life move on more smoothly in this sinful world? No, never. Our faith is immovably based upon truth and reality—a living, personal God, who through Joseph Smith and his associates, set up his Church, gave it principles, laws, standards, and his priesthood (authority to act for him), thus qualifying it to work for him and his righteous ways for the good, benefit, and blessing of his children. But we need more faith in these realities, more devotion to the cause which we are privileged to represent, stronger wills to resist the allurements of evil, and more persistent, unselfish efforts to live righteously every day. I repeat, our religion is a very practical thing, for it must enter into every phase of our daily lives if we would live in harmony with its teachings and receive the rewards of obedience. And failing to do this, we more or less forfeit God's promise of blessings; for he has said:

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (D. & C. 82:10.)

We must ever keep in mind the moral standards of the Church as expressed in articles eleven, twelve, and thirteen of our faith which require us to be tolerant (Article 11), loyal to the country under the flag of which we live, to obey, honor, and sustain the law (Article 12), and to be

honest, true, chaste, benevolent, virtuous, and in doing good to all men. (Article 13.)

Indeed the moral standards of the Church require us to set up the Golden Rule as an ideal which we should diligently try to live in all of our relations with our fellow men. These are not things of which we just talk on Sunday, but things we are required to implement in our daily lives.

Now I warn again that Satan, a personal being, is very alert and with a mighty host of his angels—spirit relatives of ours—in trying to overcome us and all others who would serve God and live righteously. As examples of yielding to evil influences, we have desecration of the Sabbath day, the use of harmful narcotics, failure to

live sexual moral standards and indulgence in other wicked ways—all on the increase among us. Latter-day Saints may not go on Sunday to movies, to baseball, football, or basketball games, or to any other kind of commercial entertainments, or engage in avoidable commercial activities, or go hunting, fishing, golfing, or skiing on this day without violating the holiness of the Sabbath. Who said so? The First Presidency of the Church. They said so in an editorial published in *The Deseret News*, September 1, 1928. And when the First Presidency speak unitedly on any question of our reli-

gious doctrines, or how we should live in harmony with these doctrines, that is the voice of the Church, the voice of authority. To loyal Latter-day Saints, it is, in a sense, the voice of God; for he has said "if ye are not mine" (D. & C. 38: 27.)

Brethren and sisters, let us be honest with ourselves and with our God and strive with more determination and persistence to do his will that life may be more full and happy, with righteous living more in evidence. I pray that God will help us to do these things in the name of Jesus Christ. Amen.

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TEACH THE TRUTH

(Continued from page 274)

and we preserve that knowledge for those who come after us. This accumulated knowledge of mankind, the knowledge of the world, falls into several distinct parts. Two of the major parts I would like to mention.

All knowledge falls first into a part or division or group that we call factual. Sometimes we call it truth, which amounts to the same thing. Facts of observation, that which we hear with our ears, see with our eyes, that we recognize through the various senses that the Lord has bestowed upon us make up the first and most important part of knowledge. That kind of knowledge is everlasting, unchanging. Under the same conditions a fact will appear the same throughout the countless coming ages.

The other division of human knowledge, speaking of the major divisions only, is made up of the human interpretations, explanations, and inferences of the observed facts, the truths in our possession. These inferences, explanations, and theories, interpretations of truth, may or may not be correct. They usually change as more knowledge is acquired by humanity. If education consists chiefly of learning what men have said or thought about the facts of nature and existence, it may mislead students, may lead them into difficult places, often into places of untruth. It is only when education confines itself primarily as to truth, to facts, as observed, it becomes worth while. That is not saying anything against the interpretations of truth. We have the scriptures as an example. We have the right to interpret them as we see fit, but we have no right to teach them as we see fit. We must teach truth as it is given us, whether it be in the domain of revelation or of science or any other field of human activity.

Therein lies a tremendous danger to our young people and the coming generations. An honest teacher, unless he is ignorant, will place before his students—I speak both of students in the Church schools and in state schools, I draw no distinctions—the truth as discovered by many, or revealed by God, and when interpretations are taught, he will label them as such, and say, "This is an interpretation by man of existing truth." That should be done in our priesthood quorums, in auxiliary organizations, and in all schools of learning attended by our young people. This is important, of the greatest importance, in the building of happy lives, in a world of peace. President Smith said something last Sunday that pointed in that direction, and it has clung to my mind until I had to speak of it this afternoon.

We have also the field of speculation, very closely related to the field of interpreting truth. If one wants to see how absolutely confusing and useless and untruthful the field of

speculation is, let him go to the philosophers of the ages. Begin with the old philosophers and go down to the philosophers of today. Every one has tried to explain or describe God. Not one has failed to try his hand at it. Every one has set up his own explanation, and presented his own kind of God. As you read after them, you find yourself in a state of confusion. Great minds, great thinkers, have tried throughout the ages to solve the same problem and have failed utterly to agree. That is because they have not begun with truth. Therein we are strong. Joseph Smith, on his knees in the grove, saw God and spoke to him. There is no question about the beginnings of this work. God does live, a personal being. We are made in his image. We are carrying out his purposes.

The distinction between a fact and an inference is, or should be, pretty generally understood. I bear you my testimony here this afternoon that in all of our teachings we must discriminate, distinguish between the facts of human knowledge and the interpretation of the facts. Interpretations change from day to day. Once in a great while an interpretation of a great truth becomes a truth itself, but very seldom. Usually there is too much of the humanity of us, mixed in with explained truth. So that we can not well trust our interpretations.

I do not like to have my taxes spent, or my tithe spent, for that matter, in the support of a teacher who does not understand the difference here discussed and who will not be honest enough as he stands before classes to say, "This is a fact, as far as we understand it, and this is but an attempted inference of the fact which may or may not be right." I have no objection to a man who is an atheist, teaching outside of the Church. His faith is his concern, not mine. I would like to convert him to a knowledge of God. But, when he stands before his classes and talks about God and his own atheism, he is going beyond his rights. He is not employed for that purpose. As a citizen I have rights. It is my money and your money used to support the schools whether in or out of the Church.

This may be a schoolroom talk this afternoon, but if so, blame it on President Smith and President McKay. It was their remarks Sunday that started my mind thinking about this very important subject. We have truth. We are not concerned much with interpretation of truth. The sorrows of the world may be traced back, now or in the past, to false interpretations of eternal truth. I hope you will also think about the applications of knowledge to daily life, but that is another subject.

My time is up. I am very happy, may I say again, to be in this conference. Not the words alone have

made this a great conference, but the spirit which has been present and which has touched our hearts. I do not remember all that has been said; I shall read the sermons when they are printed; but I have felt the spirit of the Church and its people who are building the kingdom of God, and in so doing are moving on toward the completion of the great plan of salvation laid out by the Father himself in the pre-existent state.

God bless us, keep us faithful and true, helpful in this great work, and may we be given the blessings of health and strength, the things we need to carry on this work, I pray in the name of the Lord Jesus Christ. Amen.

KEEP THE COMMANDMENTS

(Continued from page 273)

avaricious leaders if they had the truth. A few years ago I was in San Francisco looking for a publishing house that would print some of our literature in the Russian language. By mistake I went into a printing establishment which I afterwards learned to be communistic. You should have seen the stony stare, and curt dismissal I received, when I asked if they printed religious literature. Afterwards, I found a place where I was received by an intelligent Russian man who was sympathetic with my errand. I told him that it was our purpose to make some preparation for missionary work among his people. We discussed the situation for some time, and he made the significant remark: "Only God can save Russia." He published a Russian newspaper, non-communist, with subscribers all across the nation. He gave me the information that there are approximately 15,000 Russian-speaking people around the San Francisco bay area and two million in the United States. He said there are approximately 900,000 displaced Russians in Europe, and he thought our missionaries could begin work among some of these Russians, looking forward to the time when through them there might be an introduction of the gospel into Russia itself. He knew something of our principles and our people and professed admiration for them. I felt that there was some evidence of his sincerity, when, after automatically offering me a cigaret, he immediately withdrew it and said, "Oh, I forgot, your people don't smoke and drink." Well, Russia is not the subject of my remarks, but I think that the present plight of that nation is a pertinent and persuasive illustration of the need of knowledge, spiritual, and theological knowledge, as a basis for righteousness and peace.

At this point, I wish to voice appreciation for the great body of knowledge which has come to us in the revelations of this dispensation. When I think of the light which the Prophet Joseph Smith has thrown upon the knowledge of his day and our day,

(Continued on page 346)

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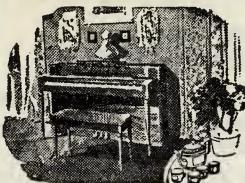
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KEEP THE COMMANDMENTS

(Continued from page 345)

his interpretations of Holy Writ for centuries obscure in meaning to the learned of the earth, his enlargement of the vision of man, his incomparable contributions to the understanding of the vital relationships in life, home, family, community, government; his expositions of heaven and earth, salvation, exaltation, and eternity—all stamping him with the unmistakable marks of mighty faith and prophetic vision and understanding, I feel to exclaim with the author of our beloved hymn:

Praise to the man who communed with Jehovah
Jesus anointed that Prophet and Seer.

He was "blessed to open the last dispensation" and "kings shall extol him" and "nations shall revere him" when the knowledge which he brought is disseminated through the earth to the understanding of the people thereof.

So, my brethren and sisters, we need knowledge—knowledge of the things of the Lord. Our Father said in the very beginning of his work, "let every man learn his duty." It may be that there are a few of the commandments, the reasons for which are not very apparent to us. We accept some on faith as did the prophets of old, but in the main there is a sound discernible reason behind every commandment. A knowledge of the gospel reveals that reason, and gives additional encouragement and strength in keeping it.

For example, the man who looks upon tithing as nothing more than a method of gathering money does not understand the law; but he who recognizes in it a great principle of true worship and spiritual growth will find infinitely more satisfaction in complying with its requirements. He will understand that the true test of devotion is the giving of one's self, and that when a man parts with the proceeds of his labors, giving that which represents the expenditure of his brain power, his muscular strength, and his energy, he not only demonstrates his loyalty to the Lord and his work, but he adds to his own faith and his spiritual resources, his contentment, and his happiness. He builds up loyalty. He attains power to control rebellious and critical thoughts and tendencies. His conscience is clear. He can sleep comfortably with himself. Truly he grows in spiritual power.

EVERY commandment of God is spiritual in nature. There are no carnal commandments. We have learned this from modern revelation. While the commandments have effect upon the body and temporal things they are all in essence spiritual. The Word of Wisdom is spiritual. It is true that it enjoins the use of deleterious substances and makes provision

for the health of the body. But the largest measure of good derived from its observance is in increased faith and the development of more spiritual power and wisdom. Likewise, the most regrettable and damaging effects of its infractions are spiritual, also. Injury to the body may be comparatively trivial to the damage to the soul in the destruction of faith and the retardation of spiritual growth. So I say, every commandment involves a spiritual principle.

I mentioned character in connection with keeping the commandments. When I come to think of it, keeping the commandments is about the only yardstick I know in measuring and appraising character, particularly with reference to those who have the knowledge our people have. We commonly refer to character as strong or weak, gentle or harsh, honest or deceitful, charitable or "tight," and so on all down through the long list of attributes. Perhaps, the classification dreaded most by red-blooded people is that of weakling. That designation seems to be resented more than almost any other, excluding criminal appellations, and, most unfortunately, among these are some who are boastful of sinful records and reputations. Weaklings are those lacking in the necessary stamina, strength, and courage to sustain a position. A person can be helpless physically and still not be a weakling, if he or she has the disposition and inner strength and courage to fight bravely on. It is the moral cowards and the ignorant who corrupt the world. I am aware that none of us has all the strength, resistance, and courage he would like to have, but I am afraid that there are many among us who have permitted their moral strength to be tapped and drained until there may not be much solid character remaining. They wouldn't like to be called weaklings or cowards, but if they will examine themselves thoughtfully and frankly some may well admit that their strength is gone. I think I can tell you how many have come to this misfortune. They have been trying to ape the ways of the world. Many have forgotten that they have been called out of the world and enjoined to keep themselves unspotted from its sins. I suppose some haven't even known what that meant and they have yielded to the sophistry and the sophistication and the practices of worldly-minded institutions and groups. Teddy Roosevelt used to say that it often took more courage to say "no" than it did to face a bear with a pistol. We've had a lot of men and women who unfortunately didn't have the courage to say "no" and who unfortunately also did not have the pride of their great heritage in the Church and kingdom of God. It's a great pity that it has been so. Think of the immeasurable good these men and women might have done if they hadn't been so weak. If they had had the strength of

(Concluded on page 348)

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KEEP THE COMMANDMENTS

(Concluded from page 347)

character to stand for the right as they knew it. Think of the admiration they could have commanded for themselves and for their Church by simply declining the cigaret and the glass of beer and participation in indecent stories and tolerance for cheap jokes and witisms directed at sacred things in their religion. I think of the strength they might have developed in themselves and in the youth who look to them if they had resisted the slot-machine, petty gambling on a golf game, a horse race or cards, and the allurement of the Sunday movie.

I understand that there are organized forces in our communities telling young people that these and other infractions of our moral code have no religious significance and urging them to be free from such restraint. They would disassociate conduct from religion. Well, they can't do it any more than they can separate living from life.

Do you think that weak abandonment of well-recognized standards has commanded even the respect and admiration of new-found friends of the world? What a tragic mistake it is for any man to reach the false conclusion that in order to get business or political preferment or social prestige he must compromise the truth. I wish that a hundred or a thousand men of this Church, if there be that many, would withdraw themselves from lodges and secret orders which they were counseled never to join. It is my opinion that most of our men allied with these secret orders had to show some weakness before they were invited. It is my observation that invitations come only to those who do not give wholehearted loyal support to the Church and its standards. The Church needs the undivided allegiance of these men, and they need the Church, as do their families also. Just so sure as they divide their allegiance, the world will claim them. I make an earnest appeal to all my brethren who have joined these secret orders to leave them and renew their associations in the quorums of priesthood and the organizations and activities of the Church. I know that every single one who responds will be blessed in so doing.

I have a further word to say to my brethren who are members of service clubs, chambers of commerce, and other non-secret business, professional and social organizations. Brethren, you don't need to abandon any principle, any standard or approved practice of the Church to which we have the honor to belong to maintain good standing in these organizations. If you do, you had better get out. Our men can and do win the respect of all if they have the courage of their convictions. There is little respect on the part of any for the weakling. I have

found it a great honor to represent this mighty Church of the Lord in many capacities. I have not always felt worthy of the honor, but I trust that the pride of membership in the Church and kingdom of God will never leave me. The Apostle Paul must have looked down through the ages of men and foreseen their weaknesses, when, in giving that famous definition of the gospel, he said:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation. . . . (Romans 1:16)

It is too bad when men and women become ashamed of the gospel. When they do, they succumb to their weakness, the world soon gets them and they lose the richest things of life. If, therefore, my brethren and sisters, and my other friends who may listen, if you would develop great character, the strength of constant purpose, resistance to evil, nobility in thought and purpose, if you would know the richness of life and experience contentment and its deepest satisfactions, keep the commandments.

JUST another thought, and I am done. We all prize wisdom. It is said to be the greatest of gifts. It is really the power to apply beneficial knowledge in all the decisions and vicissitudes of life. How we need wisdom in the composition of the troubles and difficulties of the world. How we need wisdom in our own affairs, with our families, our business, and our associations. Almost every day is a day of decision. What to do. What choice to make. I don't know of a better way to secure the wisdom that we need than by keeping the commandments. We are enjoined by the commandments to study, to pray, to work and to serve, and be humble and contrite of spirit. The great promises are to the meek who shall inherit the earth. Wisdom is not to be found among the arrogant, the haughty and self-sufficient, nor among the sinful and the anti-Christ of the world. Wisdom is a gift to the prayerful student, to the faithful and the obedient, to those who repose their trust in the counsels of the spirit and the priesthood of God.

There was great import in those inspiring, simple words of President Grant's uttered in the Holy Temple. They embodied the message that has come down to us through all the presidents of the Church. I know it is the message of our present President and his associates. It has been voiced a thousand times in the words of every true leader. It is not news, but it will never grow old. It is the eternal message for the government of man—keep the commandments. Oh God, grant us the intelligence, the knowledge, the character, and the wisdom to obey, I humbly pray, in the name of Jesus Christ. Amen.

SACREDNESS OF THE ETERNAL MARRIAGE COVENANT

(Continued from page 272)

Now this is impressed upon my mind at this particular time because I have had so many cases come before me. I haven't time to go into the details in regard to these matters, but I want to call attention to two cases that have come before me recently.

At the close of a stake conference one time, a brother came up to me for counsel, which he did not follow when he got it. It wasn't counsel he wanted; it was confirmation. He said he and his wife had tired of each other. She was a good woman. She was living her religion. He claimed to be a good man. And the president of his stake, afterwards, when I spoke to him, said he was a good man. How could they be good and want to separate and throw into the discard all these glorious blessings that would bring to them the glory of godhood, as set forth in these revelations which I have read to you? How could they be good?

I want to say to you, my brethren and sisters, there never could be a divorce in this Church if the husband and the wife were keeping the commandments of God.

And within the week, my attention was called to another case similar to this, where a man and a woman married in the temple for time and all eternity have tired of each other. They have raised a family. Now he wants to go his way, and she wants to go her way. But they want to be friends. There are no hard feelings between them. They have just got tired. They want a change. Do they have the spirit of the gospel in their hearts? I say to you, no, or they would not be tired of each other. That could not follow. They got tired of living the principles of eternal truth. A man would not get tired of his wife if he had the love of God in his heart. A woman would not get tired of her husband if she had in her heart the love of God, that first of all commandments. They could not do it! And then think of the children. Here you have a broken home. These people get a divorce, and then they want to get a cancellation, perhaps, of their sealing. They want to marry somebody else. And there you have a broken home. What is going to become of the parents? What is going to become of the children? Haven't the children any rights? The parents become separated. Each goes a different way, but they want to be friends. And then they expect to marry again for time and all eternity and enter into the celestial kingdom of God to receive all the blessings of exaltation! Are they entitled to do it? Not as I read these Scriptures—they are not entitled to do it. Of course, we have worse cases than that. We have cases, perhaps, where a woman is justified in seeking relief, to be separated from a brutal

husband who lives after the flesh, whose incontinency is such that he makes her life miserable; and they are not keeping the commandments that were given to them when they were married in the temple for time and all eternity, where he is supposed to love and respect and care for his wife with all the humility, in all the faith, and the understanding of the gospel of Jesus Christ. And the gospel of Jesus Christ is not carnal.

I HAVE a statement here, from President Brigham Young that I want to read:

"I know that you good women get annoyed and provoked and out of patience many times with your husbands, and at times justly. They are not always as considerate of you as they ought to be; but if they provide for you and they are kind to you and otherwise treat you right, stay with them." That is what President Young has to say. He said: "I think it has been taught by some that as we lay down our bodies they will so rise in the resurrection with all the impediments and imperfections that they have here; and that if a wife does not love her husband in this estate, she cannot love him in the next. This is not so. Those who attain to the blessings of the first or celestial resurrection will be pure and holy, and perfect in body. Every man and woman that reaches to this unspeakable attainment will be as beautiful as the angels that surround the throne of God. If you can, by faithfulness in this life attain the right to come up in the morning of the resurrection, you need entertain no fears that the wife will be dissatisfied with her husband or the husband with the wife, for those of the first resurrection will be free from sin and from the consequences and power of sin. This body is 'sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. And as we have borne the image of the earthly, we shall also bear the image of the heavenly."

"God has done his part towards putting us in possession of celestial glory and happiness, by providing the means whereby we may attain to it; and if we ever possess it, we must do so by conforming to the means provided. God has given the children of men dominion over the earth and over all things that pertain to it and has commanded them to subdue it, and sanctify themselves before him, and also sanctify and beautify the earth by their industry and by their wisdom and skill which cometh from God. . . . To receive the gospel and believe and enjoy it in the spirit is the simplest part of the work the Latter-day Saints have to learn and perform.

(Concluded on page 350)

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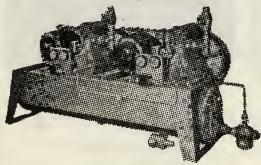
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THE ETERNAL MARRIAGE COVENANT

(Continued from page 349)

"God has made man Lord over all things here below, and it is the labor of man to bring all things unto subjection to God by first subjecting himself to the will of God, and then subjecting all things over which he has control in their time and order. The will of God is eternal life to his people, and to all they control." (Journal of Discourses, 10:24-25.)

The Lord bless you, I pray, in the name of Jesus Christ. Amen.

"CHOOSE YOU THIS DAY WHOM YE WILL SERVE"

(Continued from page 271)

In the Church of Jesus Christ there is but one standard of morality. No young man has any more right to sow his wild oats in youth than has a young girl. He who comes to his bishop to ask for a recommend to take a pure girl to the altar is expected to give the same purity that he hopes to receive.

A woman crowned with virtue is the "highest, holiest, most precious gift to man," excepting only salvation offered in the gospel, and that forms part of it. But a woman who barters her virtue "is not one of the least of man's shames."

When, instead of high moral principles, a life of immoral indulgence is chosen, and man or woman gets far down in the scale of degeneracy, disloyalty is an inevitable part of his or her nature. Loyalty to parents becomes quenched; obedience to their teachings and ideals abandoned; loyalty to wife and children smothered in base gratification; loyalty to Church impossible, and is often supplanted by sneers at its teachings, and that means the perpetrator is "left to himself to kick against the pricks and to fight against God."

At this stage, irreverence is an inevitable consequence, a pretty sure sign of moral weakness. No man will rise high who jeers at sacred things. It is said that when Mr. Melville D. Landon (Elit Perkins) was preparing his volume on *Kings of the Platform and Pulpit*, he wrote to Colonel Robert G. Ingersoll for a copy of his most famous lecture. In a letter which accompanied the manuscript, Mr. Ingersoll said:

Whatever you do, do not put anything into the book against Christ. I may have said silly things about him when a boy in Peoria, Illinois, but I now regard him as the one Perfect Man.

I SAID in the beginning that man is a dual being—a physical and spiritual entity, but his spiritual side is the all-important part. The real tragedy of following false ideals is that by so doing we stifle and sometimes choke out

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The Improvement Era

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spirituality completely. Rudolph Eucken truly asserts that without a consciousness of a spiritual relation to the Infinite—note this—that without a consciousness of a spiritual relation

No true civilization is possible. A civilization declining all contact with a supernatural life and refusing to establish those mysterious inner relations, gradually degenerates into a mere human civilization, and becomes a parody of civilization.

The body with its five or more senses, with its appetites and passions, is essential to life and happiness, but in the ultimate analysis it is only a means of a higher end. When man makes its gratification an end in itself, he frustrates the purpose and descends to sensuality. "Choose you this day whom ye will serve."

John P. Altgeld expresses more than mere imagination when he says:

Young man, life is before you. Two voices are calling you—one coming out from the swamps of selfishness and force, where success means death; and the other from the hilltops of justice and progress, where even failure brings glory. . . . Two ways lie open to you—one leading to an ever lower and lower plain, where are heard the cries of despair and the curses of the poor, where manhood shrivels and possession rots down the possessor; and the other leading to the highlands of the morning, where are heard the glad shouts of humanity and where honest effort is rewarded with immortality.

Brethren and sisters, spirituality is the consciousness of victory over self, and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding and truth expanding the soul is one of life's sublimest experiences.

Being "honest, true chaste, benevolent, virtuous, and in doing good to all men," are attributes which contribute to spirituality, the highest acquisition of the soul. It is "the divine in man, the supreme, crowning gift that makes him king of all created things, the one final quality that makes him tower above all other animals."

Divine is that admonition and promise given to the Prophet Joseph Smith: ". . . let virtue garnish thy thoughts unceasingly;"—a wonderful statement—

". . . then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion and without compulsory means it shall flow unto thee forever and ever. (D. & C. 121:45-46.)

God help us to keep that admonition and to follow the ideals of the Church of Jesus Christ established by direct revelation in this day, I pray, in the name of Jesus Christ. Amen.

The Time of Your Life

(Concluded from page 281)

and lack of confidence, as well as lack of energy. There is a little difference, and, if you're a procrastinator, it doesn't always mean that you are lazy. Still, if you are lazy, you probably are the extremest form of procrastinator.

Third, *selfishness!* This is a thief of your own time and a prowler on the time domain of others. You feel at loose ends and want to play around a little; so you toss your coat, lunch box, and books into the hall corner and call Jane. You tell her that it's silly to study or practise before dinner. You've both worked hard at school (or have you?) and you're due for a little fun. A movie's the thing, and Cary Grant is down at the Remo. If you hurry, you can make it. Well, of course, you might be a little late for dinner but who cares? Jane just *must* come. You want to go yourself, and you work overtime persuading her!

If something like this is your regular procedure, I can tell you just exactly what kind of woman you'll be at forty. Even though you should be very busy, you'll have time on your hands because you won't have developed interests, or talents, or abilities. You will spend your evenings and maybe your days calling your busiest friends and talking their heads off while they watch the clock with nervous impatience—being very gentle with you because they feel sorry for poor Mary whose life is so dull.

Fourth, *ruthlessness!* I was going to call this *discourtesy* or *recklessness*. They're both part of it, and all three are closely tied up with selfishness. Perhaps if I give you an illustration, you'll want to name it yourselves. Bill evidenced it the other evening. Bill is seventeen. He was out the other night on a big party. He came home at 3:30 a.m. His mother was nearly frantic. Bill is a good boy. He neither smokes nor drinks. And he doesn't pet. He was driving his father's car, and he had two other young couples with him. Like most mothers, Bill's mother lives a very full life. She has five children—the youngest only a few months old and the next a very active, high-strung child of four. She must get up early and handle a full day. Her night's sleep is frequently broken. She is at the peak of her responsibilities. Every day loads her to the limit. Three-thirty was an impossibly late hour for Bill to arrive home, and suggesting that such was the case to Bill brought forth the most astounding result. Bill was rude. He told her in so many words that she was crazy to expect him to get in any earlier. It would have spoiled the party for everyone. They must dance as long as the orchestra played. Then they must have something to eat. Then he must take everyone home. Her attitude according to Bill was absurd—she should just go to sleep! Bill was neither apologetic nor contrite, sympathetic, or grateful for her devotion. He was ruthless. And yet Bill is in many respects a fine young man. He is helpful, ordinarily. He is a fair student, and is, his parents feel certain, clean. But he disregards the serious losses of time to himself and is ruthless about the loss of time to his mother, mainly, I believe, because he sees it as only sleeping time. Yet wasting sleeping time can be even more fatal than wasting waking time. Health, reputation—even character—can all be sacrificed along with the night hours that are wasted. A ruthless point of view contributes to this serious time lag.

Fifth, a *false sense of values!* Interest in the trivial is a great time reducer. Interest in gossip, in hot reading, in soap operas and radio "thrillers." Absorption in fashion's every whim, the latest snip in haircuts—in all of the "yo-yo" activities of youth—perhaps harmless enough, can be profoundly wasteful of time. Of course, we must be careful not to pass judgment on trivialities since age and experience and training all enter in, and what may seem trivial to me might seem of interest and importance to another—and legitimately so. The fact that someone likes Beethoven better than Prokofieff is perhaps not so much a reflection of a sense of values as it is an indication of years. We cannot always escape from the time walls of our own generation, but to avoid the trivial in so far as we are able honestly to interpret value would be helpful beyond measure in saving time.

We are told that after this life, there is no such thing as time. That point of view would seem reasonable since, if we use time well here, we shall have freed ourselves from the need of its measured discipline. But I have the feeling that if we fail to meet its challenge now, we shall be quite confined in our plans both here and hereafter. If we fail to accomplish the things of youth in the time of youth, we will be forever behind ourselves. To youth is given the responsibility of building strength and health of body, resiliency of spirit, stanchness of soul, nobility of purpose. To youth is given the task of training mind and muscles, of developing talent. It is a very difficult doubling-up process to take on the responsibilities of adulthood—of making and maintaining a home; of bearing, rearing, and sustaining a family; of fostering civic projects and charitable aims; of carrying major church assignments and still be catching up on the opportunities of youth which you may have lost while supposedly having the time of your life. Avoid the time wastrels—procrastination (whether by reason of timidity, fear, or laziness), selfishness, ruthlessness, and a *false sense of values*. Avoid them as you would a swarm of anopheles mosquitoes carrying a lethal load of malaria. Catch and use these beautiful promising hours now—they are yours!

Your Page AND OURS

"Speak the Speech"

THE request has come to discuss the word, *despicable*. The word is one that can be advantageously used on some occasions of great emotion as a result of some deplorable action. However, unless it is pronounced correctly, it would be better to avoid using it at all. The *de* is the *e* pronounced as in the word *met* and receives the accent; *pi* has the *i* pronounced as in *it*; *ka* is pronounced with the *a* as in *account*; *bl* is pronounced as *bl*. The main things to remember is that the *e* is the first vowel and the *i* the second and that the accent falls on the first syllable.

Yokota Air Force Base, Japan

Editors:

I HAVE always enjoyed the ERA very much, but it has meant so much more to me here in Japan where we have little contact with the Church, being forty miles away from Tokyo, where we can attend the services. It is two hours' drive over bad roads.

It has been my pleasure, due to the ERA, of being able to do a little missionary work among a few of the English-speaking Japanese with whom I have come in contact, showing them the book, also the *Relief Society Magazine*, and explaining the various beliefs of the Latter-day Saints.

(Signed) Mrs. O. E. Kiessig

Kitzingen, Germany

Dear Friends:

THE IMPROVEMENT ERA has been a constant companion during our tour of duty with occupation forces in Germany. Without it we would have felt lost, as it has proved one of the best sources of information regarding our beautiful religion. It has kept us in contact with our many friends in the states, for which we are grateful—as well as given us the current news of the Church.

In the past two years we have been fortunate to be able to attend meetings in branches of the Church at Munich, Furth, and Nurnburg in Germany and have enjoyed passing on the inspirational literature taken from THE IMPROVEMENT ERA.

Very sincerely,
(Signed) Pearl M. Ward

FROM H. Spencer Falslev we received the following:

"LOST IN THE JUNGLE"

"Throughout my travels in the Far East Pacific as a photographer in the United States Navy, I have run across many structures of great interest. But this L.D.S. chapel stopped me cold in my tracks as I came out into a large clearing in the middle of the deep jungle on Saipan, in the Marianas Islands. Here in the middle of the jungle stands a monument to the men who built it back in the year 1945. It was erected by the Latter-day Saint men of the Second Marine Division and dedicated December 9, 1945. The church is still in very



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L. D. S. services are held each Friday at 8 p.m. in Frazier Hall, 245 West 28th St., Norfolk Naval Station, Norfolk, Virginia."

THE LIGHT TOUCH

Missionary: "Poor man! So you know nothing of religion." Cannibal: "Oh, yes. We got a taste of it when the last missionary was here."

Opposite Tastes

One sister is just crazy about school. The other and younger one is, to put it mildly, considerably less enthusiastic.

The other day the older sister suggested: "Let's play school."

"All right," returned the younger one, grudgingly, "but let's play I'm absent."

—Cleveland Plain Dealer

A young couple stood, happily, looking down upon their firstborn, lying in his crib, asleep. As the mother gazed down on the little year-old tot, she saw him growing up—in her mind's eye. She saw him going to school, becoming a great student. She saw him studying law, graduating, trying important cases. She saw him becoming a senator, and ambassador—and finally she pictured herself in the White House—the mother of the President!

Then she turned to stare thoughtfully at her husband. She wondered what he'd been thinking about as he looked at his son—and she wasn't a mind reader, so she asked him,

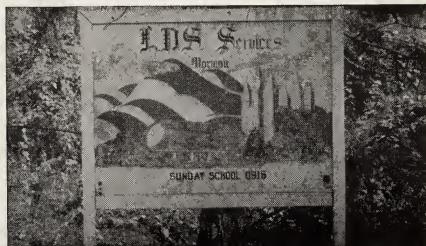
The husband, smiling a little at his wife's curiosity, replied: "He's such a little fellow—I wonder if he can stand up under a third term?"

—Magazine Digest

good condition, but is no longer used because of the fact that it is so far in the jungle.

"The sign which stands a short distance from the church is beginning to deteriorate and lean against an Australian pine tree (iron wood tree)."

The photographs are by H. Spencer Falslev, a Latter-day Saint boy who hails from 436 North 6th East, Logan, Utah, and is now serving in the U. S. Navy as a photographer. (These photographs are not official Naval photographs.)



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you

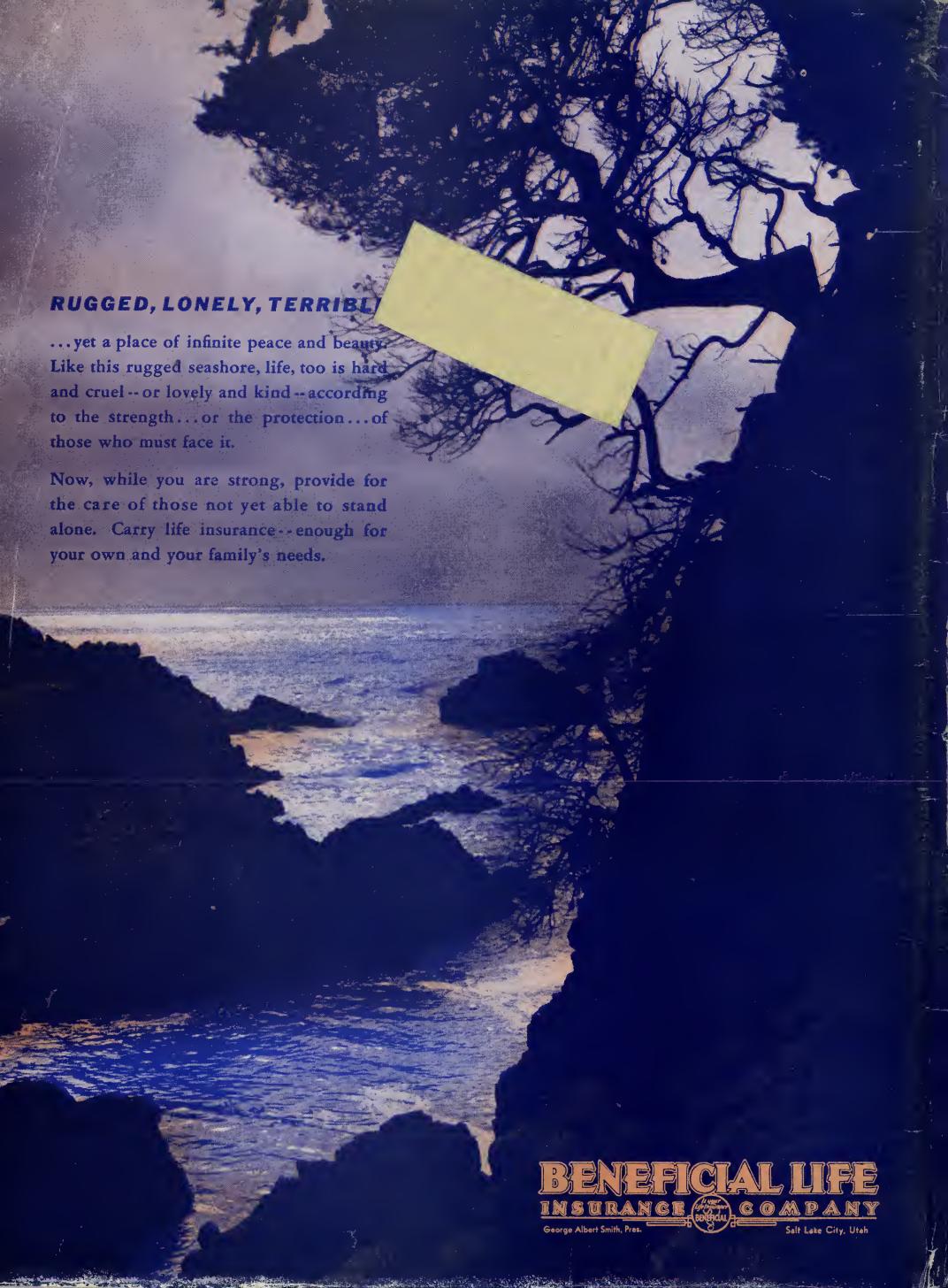
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